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The Living Church

VOL. XXXVII. MILWAUKEE, WISCONSIN.—OCTOBER 19, 1907. NO. 25

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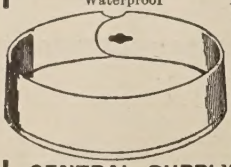

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The Living Church

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SALVATION THROUGH FELLOWSHIP.

"THEREFORE being justified by faith," wrote the apostle Paul, "we have peace with God." Whatever may be meant by "justification" or by "faith," these words are only intelligible as a spiritual experience; just as participation in a banquet and in the delights of human fellowship are intelligible only as experienced. The basis of that spiritual experience is expressed in the cry of the publican, "God, be merciful to me a sinner." To offer ourselves to God with a consciousness that we are worthy of fellowship with Him, is implicit denial of God. Such a thing would be ethically possible only were man not a sinner and dependent on God. The King, said our Lord, in effect, veils His authority behind His hospitality. But back of the appreciation of that must be appreciation of God's authority and of ourselves as having been in conflict with that authority. The graciousness displayed by God—against whom we have sinned—displayed at such cost to Himself, finds response in our hearts only as we have learned to cry out of the depths of our sin-begotten misery, "God, be merciful to me a sinner." It is for this reason that the apostle Paul finds it necessary, in his Epistle to the Romans, to devote so much space to the demonstration of the proposition that all men are sinners. If any man is not a sinner, or if any man is capable in his own unaided strength of overcoming sin, the Gospel, for that man at least, is unnecessary. For such a man, the Incarnation is a superfluity, and for him, "Christ has died in vain." But there is no such man. For this reason, also, the law, by which is the knowledge of sin, is a prerequisite of the Gospel.

It is plain, too, that "salvation," from this point of view, must be thought of, not as deliverance from the penalty of sin, primarily, but from sin itself. The "Plan of Salvation" that the situation calls for, is a plan by which sinners may be freed from the defilement and power of sin, that "the righteousness of the law may be fulfilled in them that walk after the spirit." But there must be some way in which to get sinners into such fellowship with God, under such influences that this salvation may be "worked out."

To expand our Lord's illustration somewhat, suppose that it were proposed to make gentlemen of "guttersnipes." No matter how clearly the principles of what constitutes a gentleman might be laid down, and no matter by what penalties or by what rewards enforced, the obstacle stands in the way, that one can become a gentleman only by association with gentlemen; and if such association is promised only to those guttersnipes who should become gentlemen in the slums, the promise is empty. Such promise would be a fraud,like the trick of offering a ten-dollar gold-piece to one who will take it out with his hand from water charged with electricity. The living way that must be opened is not legalistic or metaphysical. It is fellowship offered to those who will accept it. And its due acceptance involves realization of its need and grateful appreciation of the spirit that offers it.

Coming to God, then, in this spirit, the spirit of an appreciative guest; realizing that we are admitted as a favor into conditions we never would acquire for ourselves, we gladly go to the feast. "Being justified by faith, we have peace with God, through our Lord Jesus Christ, by whom also we have access to this grace wherein we stand."

W. B. C.

"MANY A MAN comes short of faith through sheer impatience. He cannot reconcile the supervision of an all-powerful and benevolent Being with the prevalence of pain and suffering. Truth is not given to the impatient, to the self-willed, to those who make terms with the giver, and bid Him hasten His work. The exulting chant, 'Lo, this is our God' is permitted to those who can add, 'we have waited for Him.'"—*Dr. Liddon.*

SOCIAL FORCES, EVIL AND GOOD.

AT the time when Churchmen are celebrating the tercentenary of the planting of Anglican Churchmanship in America and are congratulating each other on the marvellous fruits sprung from that seed, Dr. Washington Gladden, retiring from his position of moderator of the triennial council of Congregationalists, has struck a contrary note. "It is idle, it is fatuous," he said in his farewell address delivered last week in Cleveland, "to hide from ourselves the fact that we are facing, here in the United States of America, a social crisis. The forces which are at work here mean destruction. The tendencies to the accumulation of power in the hands of a few; the tendencies to use this power predaciously; the tendencies to boundless luxury and extravagance; the tendencies to the separation and the antagonism of social classes, must be arrested and that speedily, or we shall soon be in chaos."

It would ill befit Churchmen to wrap themselves, at this time of their own celebration, in a mantle of self-satisfaction. If, in the providence of God, this Church has attained to a position of influence in a country that, on the whole, did not welcome apostolic Christianity, it must be that responsibility has been incurred in the exact measure in which influence has been attained.

That social conditions present grave elements for foreboding, will hardly be denied. We purpose to address ourselves briefly to the most glaring of them.

Dr. Gladden wisely puts first, "the accumulation of power in the hands of a few." The worst of this condition is not, we believe, so much in "the tendencies to use this power predaciously," as it is in the fact that that power lies ready for use in the hands of the few. On the whole, the power has not been used predaciously on a large scale. The Rockefellers, the Carnegies, some of the Goulds and of the Vanderbilts, have sought to use their wealth for the common good. The destructiveness imputed to men of the Harriman class can hardly be said to characterize the men of wealth as a whole.

But the power of the few in the body politic is a constant menace to any republican form of government, and particularly where, as in so many instances, that power is obtained by unscrupulous methods. Whether the decision of Judge Landis with respect to Standard Oil was justified by the facts in the case before him is not certain; happily, the Supreme Court will rectify any injustice in that decision, if there be any. But the difficulties of the case show, in any event, the almost insurmountable obstacles that stand in the way of the administration of justice between the people and the few.

Unhappily, the Church is far from free from complicity in this evil. "The Church," says Dr. Gladden—by which he may be presumed to mean the whole body of men who "profess and call themselves Christians"—"has been standing by and looking on, winking her eyes and twiddling her thumbs, and wondering whether she had any call to interfere." And some very severe words in regard to the extravagance and the complicity of members of our present General Convention in these wrongs have appeared in secular papers.

A second evil is in "the separation and the antagonism of social classes." Unfortunately, this evil is more widespread than the first, and really more dangerous. The gulf that yawns between employers and employed bodes more evil to the common weal, in our judgment, than do the colossal fortunes of the few. Many of those who, ten years ago, believed that the labor union would, on the whole, be a power for good, have sorrowfully been obliged to change their view. The labor union depends, for its good influence, upon wise administration, and, unhappily, it has fallen more and more into the hands of demagogues. In every union there is a greater or less number of honorable men, and some others. If the first of these could be free to demand that the union deal honorably with all men, they could probably prevail. The interesting story of how the Boot and Shoe Workers' Union in New England was the scene of an internal struggle between the good and the bad elements which exist side by side in every union is told in *Charities and The Commons* for October 5th. The men of honor ultimately prevailed over men who sought to plunge the union into dishonor, but not until after the union had been nearly disrupted and an appeal had been carried to the Supreme Court of Massachusetts. And too many of us know only too many instances in which the side of honor did not prevail. Cardinal Gibbons, in *Putnam's Monthly* for October, urges members of organized labor to "exert their influence to see that the laws are upheld if they would maintain the respect with which they are regarded by their fellows. It is not only a question of patriotism, but of self-interest which deeply concerns them." And at the opening of the National Citizens' Industrial Association at Battle Creek early in October, the president, Mr. C. W. Post, told very plainly some of the serious abuses that are committed in the name of organized labor. San Francisco under "labor" rule is an object lesson that Americans ought to profit by.

But the principle of the "closed shop" withholds from the best element in any union its strongest weapon. If such men could hold over the less honorable contingent—which is always to be found in the labor union as it is everywhere else where men are gathered—the knowledge that the men of honor would withdraw from the union in case the union should refuse to act in accordance with the dictates of honor, they would wield an influence that would generally hold the rabble in check.

But the "closed shop" makes it impossible for this contingent of honorable men to abandon the union without throwing up their "jobs," and rendering themselves liable to malignant abuse. The employer who signs a contract to enforce a "closed shop" not only signs away his own independence, but signs into slavery the minority members of the union. Henceforth they are slaves to the union, dependent upon the whim of their masters, the men who dictate to them whether or not they shall go to labor, where they may and where they may not work, under what conditions and for what returns. Shame upon American citizens, that there should be honorable men in the labor unions who not only submit to this slavery, but, by acquiescing in the "closed shop," make it next to impossible for them to escape from it if they want to! Shame upon American citizens, that there are honorable employers who, by signing "closed shop" contracts, force their employees into this slavery, whether they will or no! The fact is, the problem of "trusts" is very much alike, whether it be a trust of capital or a trust of labor.

And unhappily, the gulf between employer and employed appears to be widening day by day. Less and less is the degree of sympathy between the two.

The third of the class evils which we discern is in our treatment of that large section which is "submerged" in the vortex of society. These are the unfit or the least fit, the helpless, the discouraged, the incompetents, the child laborers, the criminals—all those who have sunk into the lower strata of society. Despair at the hopelessness of lifting these up has made men socialists and has popularized the demand that government shall assume the responsibility for the individual, in place of the old-time principle of liberty to the individual to make his own place in the world. Much of the extent of this evil is due to the twin evils first mentioned, although it is as yet impossible to say how much, or to apportion it justly among its constituent causes. Ignorance, disease, and crime flow from the condition, and make of it another standing menace to our civilization.

Last of these forces of evil which we shall mention is the low sense of responsibility among public servants and the extent of "graft" among them. The country is pretty well awakened to the enormity of this evil. Indeed the very unanimity of the desire to abolish it, except by those who profit by it, adds now to the difficulty. Everybody is, to-day, a "reformer." Candidates for office vie with each other in denouncing "graft" and in heralding "reform."

And yet we do not always observe higher ideals among reformers than we observed before among the unreformed. There is probably less graft to-day in public office than there was ten years ago—because it is no longer safe. This marks advance. But unhappily, too much of it is of the kind that practises honesty only to the extent in which it is the "best policy," Under the guise of "reform" there has been no small amount of actual persecution of men whose prosecution on frivolous charges was likely to prove an element of popularity to the prosecuting attorney or his party. The ideal that the attorney for the people, by whatever name he be called, is to act in a judicial capacity, to prosecute men only because he has knowledge that they are malefactors, seems even farther away than it did before the dawn of the era of reform. To-day the test of a successful district attorney is too largely regarded as the number of indictments he has wrung from a grand jury, instead of the degree of vigilance with which he has protected all the people in their life, liberty, and the pursuit of happiness.

Thus have we briefly chronicled, under four heads, what we believe to be the most glaring evils of the day in so far as they relate to social classes. And it will be observed that in no one of these instances do we take precisely the "popular"

view. It is popular to denounce the "predacious" capitalist, and to account all men of great wealth as of that sort. It is popular to shout for the "oppressed" workingman in the labor union. Socialism is a popular cure for the third evil. It is thrice popular to acclaim the political reformer, altogether shutting one's eyes to the fact that the least trustworthy men who desire office can shout as loud for "reform" as the most honest, and that the best way to test the reformer is to discover whether he is seeking public office for himself by means of his denunciation of men in office.

But that each of these four evils is of gigantic extent is beyond question. What now are the forces for good upon which we may rely to oppose them?

We have first, a more widespread interest in social and political economy. Sociology has taken enormous strides in a single generation. Public men are studying the problem; college professors are grappling with it; theological students are being taught how intimate is the connection between ministerial work and the solution of the problem.

We have, second, an aroused public recognition of the condition. Much of the public sentiment thus created is, indeed, ill advised. We shall not protect the weak by being unjust to the strong. We shall not promote democracy by substituting the autocracy of one class for that of another. We must educate the public to demand exact justice for each class (if we must have classes) and for each man. We must never think that one wrong can be atoned for by doing another.

And this brings us to the third force for good—the Christian religion.

Dr. Gladden lashes "the Church" for complicity in at least the first of these evils:

> "Indeed," he says, "she has gathered into her communion many of the most conspicuous of the perpetrators of the injustices—they are nearly all Church members—and has made herself a pensioner upon their bounty and has been content with preaching to them the simple gospel 'that such men always love to hear.'
>
> "The fact is plainly apparent that the Church has lost its grip on the world, and she is not going to regain it until she finds out what is her real business in the world. Her enfeeblement is due to her failure to grapple with the task assigned her. Let her address herself to that with faith and courage and she will soon find her resources returning. It seems to me that the responsibility now resting on the Church in America is something tremendous. If this nation is destroyed, the guilt will lie at the door of the Church."

These are strong words; but we dare not say there is no justification for them.

What can the Church do? It is of little value that committees of General Convention or of other bodies issue, now and then, pretty essays relating to the conflict between capital and labor or to the unravelling of other social evils. The Church must use all her spiritual forces toward giving higher ideals to the nation. The sense of personal responsibility must impel men to deal righteously with each other.

Now this cannot altogether be done by virtue of preaching. We do not underrate the power of the pulpit when we say that it is not sufficient to the task. There are great preachers who can powerfully influence their hearers for good in great crises of mind, but they are few and far between. On the whole, sermons on social subjects, delivered by average preachers, generally repel by reason of their very inadequacy. Yet it does not follow that they should be omitted.

But the cure is in building up personal religion. We can look about in our own communion—not to go farther abroad—and we can see wealthy men who are incentives to optimism by reason of the personal religion that animates their beautiful lives and consecrates their wealth. And we can see other wealthy men who also attend our churches and sometimes have honored places in the assemblies of the Church, who at least do not conspicuously reveal the beauty of holiness in their lives and by their attitude toward their fellow-men. The existence of both these men, sometimes side by side in the Church, is an object lesson to us. It proves that the Church *can* solve these problems by making beautiful lives among the richest or among the poorest, and also that in individual instances she fails to do so. "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father, which is in heaven."

But if the Church can do it, then it becomes a duty to society no less than to God and to the individual, that she should oppose the evils in society by building up a deep personal religion within the men and women in any class of society; so that men may see their good works and glorify their Father which is in heaven.

And we fully believe that only by building up such personal religion shall we be able to counteract the evils of the day. That religion must be strong enough to make men *want to do right*. And when they have the will to do right, employers will no longer be unjust to their employees nor the employed to their employers.

The problems will not even then immediately solve themselves, for some of them are intellectual problems; as, for instance, in a corporation owned by many and widely separated stockholders, how can the individual perform his duty toward the employee and toward the customer with whom he never comes in contact? In a labor union, how can a member enforce his demand that honorable treatment shall be rendered by the union toward men not of their own body and toward employers and organizations of employers? In the state, how can the individual voter assure himself as to the honest intentions of the candidate, knowing that the best men in public life are subjected to abuse equal to the denunciations of the worst, and that the worst are as vehement advocates of "reform" when reform is popular, as are the best?

All these are questions that require most careful thought and that must be worked out slowly by study and by experience. They are not the problems whose solution devolves upon the Church.

Back of them lies the necessity that can alone make it worth while even to discuss those problems; the necessity that men should want to do right.

And that want the Church must give them; less by preaching than by teaching them to pray and to use the sacraments and ordinances of the Church.

The interesting news comes from Europe that the Old Catholic Bishops determined at their recent conference at The Hague to consecrate a successor to Bishop Kozlowski for work among Polish Americans; indeed, that by this time he is probably already consecrated and on his way to America.

And so this American Church has only itself—perhaps, more accurately, its Bishops—to blame for this perpetuation in America of a schism in the Catholic Church that might have been healed. To his dying day Bishop Kozlowski was recognized by his Old Catholic associates in Europe as one of their body, precisely on a level with their other Bishops. No questions as to his personality or the exact extent of his influence concerned us. If it were discovered by any of our committees that he was an unfit person to be trusted in the episcopate, the fact would have justified representations to his European sponsors; they would not justify the policy of neglect which was accorded him by our Bishops, nor is there any evidence of such a discovery being made. This American Church had in 1880 expressed a desire for closer relations with the Old Catholics, and in 1886 invited any or all religious bodies in America to enter into negotiations looking toward unity. Bishop Kozlowski, after a lapse of some fifteen years, made application for the closer relations offered. Then began that sad chapter of neglect and apathy, in which our Bishops refused to "make good" on one pretense or another or no pretense at all.

That we have hopelessly estranged the Old Catholics as a body, in Europe as well as in America, is not strange. That, repulsed by this American Church when they merely sought to accept its own invitation, the Old Catholics have again determined upon independent action in America, is but what might have been expected. We might have been the means of drawing into closer unity the Old Catholics of Europe and the Churches of the Anglican communion, and instead we have driven them farther apart.

For those who have longed and prayed to have some measure of unity—some beginning of that far-off movement which shall restore the unity for which our Blessed Lord prayed—come in our own time, this failure in the face of what might have been success is an especially grievous one.

What may be the attitude of the newly consecrated Bishop toward this Church we cannot say. We have no right to anticipate that he will feel at liberty to look upon our communion as friendly toward him or toward his work.

And yet, though he may not think it, there are still American Churchmen who honestly pray to God to restore, even little by little, that unity in His Church which shall enable men to believe upon His Blessed Son.

A LITTLE more than three quarters of a million was the amount presented as the Men's Thank Offering. To what extent it represented the men of the Church cannot yet be said. In some dioceses an honest effort was made to reach them, and in some there was no such effort. Yes, as Mr. Pepper said, "not one twentieth of those who might have taken part have seized their opportunity." Yes, it is unfortunately too true that "Our Church is, after all, largely a company of independent dioceses, made up of separate parishes, with very little real Church life among us."

Realizing thoroughly the sadness of this situation, realizing equally the dismal failure made in some dioceses that simply did not make the attempt, we are yet by no means disheartened over the result. *Some men tried*; and for every one who tried, a larger view of the Church and of its place in the world and its responsibilities has been given him. *A good many tried;* and therefore a good many men are ashamed of parochialism, ashamed of diocesanism, resolved that they will vindicate their right to a place in a Church that has no such local limitations.

And those good many men will be the saving remnant in the Church. No matter if they are less than one twentieth. It was no light task to bring them together. It was the first real attempt at exhibiting the solidarity of the Church, and it was a long forward step, even if it only revealed how inadequate the sense of that solidarity is. And it must be remembered that even in the dioceses which made the most humiliating showing, there were some laymen who did their duty, and some clergymen who urged them to it.

The great figures that have loomed large in this undertaking are the Bishop Coadjutor of New York and Messrs Pepper and Thomas of Philadelphia. We shall not, we trust, be accused of partiality if we single out these men for especial recognition. They hoped for larger success, but they could not have contributed more than they did to bring it about. And they have done for the Church what few men could have done. We believe that we represent the whole Church in expressing our sense of gratitude to them.

And to the whole Church we have but this one word to add. The real issue before the Church is the increase of the spirit of solidarity. This is the weak point in our Church life; and to THE LIVING CHURCH this revelation of it comes with no surprise. It is the recognition of this fact that has underlain most of the reforms that, in recent years, we have pressed upon the Church. A provincial system that would infuse missionary life into eight centers every year instead of one center every three years; a reading propaganda that would enlarge the vision of men whose conception of the Church is bounded by four square walls; a name for the Church that would accentuate solidarity and continuity in place of suggesting opposition and newness; these have had for their foundation rationale, the realization of the condition that has now been so fully illustrated. It is not enough to say that dioceses in which these views have prevailed have been among those that have most conspicuously failed in this test; it is just because we have long since perceived how widespread are the conditions that require reform, that some men—frequently only a few in any diocese—have been led to see how necessary it is that some steps be taken to cure the condition, and have therefore tried to evolve measures for such a cure. These men may conceivably be wrong, but at least the measures they have advocated are the result of very keen realization of the seriousness of the present condition in the Church.

But if this Thank Offering has done nothing more than to show Churchmen how widespread is the narrow spirit of parochialism in this American Church, and that no ecclesiastical party, however exalted the name claimed for it, is free from that spirit, but that at the same time there are some men in the Church who have discovered it and have resolved that by the grace of God they will do something to eradicate it, it will not have been in vain.

And so far from discouraging us, we are immeasurably encouraged to discover how considerable a remnant in the Church —a remnant of Bishops, a remnant of parish priests, and a remnant of laymen—are united in this high resolve.

ANSWERS TO CORRESPONDENTS.

X. Y. Z.—Every priest is bound to the strictest secrecy concerning matters made known to him through confession. The subsequent marriage of a priest would not induce him to violate that sanctity. Many married priests regularly hear confessions.

ENGLISH CHURCH NEWS

The Bishop of Carlisle Rebuked by "The Guardian"

DISESTABLISHMENT IN WALES ASKED FOR AGAIN

The Living Church News Bureau
London, October 1, 1907

IT is satisfactory to note that the *Guardian*, in a long leading article last week, took the Bishop of Carlisle severely to task for his outrageous attack, in his diocesan conference address, on the Catholic Movement that was begun by the grand old Tractarians. It was impossible, said the *Guardian*, to pass by such a pronouncement:

"When a Bishop gives an account of the modern history and present position of the Church which, if it came from a combatant Nonconformist politician, would be called malicious; when he makes the amazing statement that the Church is becoming so denationalized that it is being reduced to 'the narrow conditions of a sect,' it is time to speak words not only of regret but of rebuke." His lordship's topic—of the alleged lessening of the nationalism of the Church—was one which required to be approached in the spirit of inquiry, not in the spirit of prejudice, and still less in that of political or ecclesiastical partizanship: "The Bishop of Carlisle has chosen to speak in a tone from which the judicial calmness that the world expects from a man in his position and with his responsibilities is entirely absent, and he cannot be surprised that his utterances have been received by the majority of Churchmen with respectful amazement." Again: "Dr. Diggle comes perilously near to arguing that the better a man is the more harm he does. His indictment would, no doubt, be grave enough if it would bear examination. As it is we must be permitted to say that a 'Wycliffe preacher' at a street corner could hardly produce a more lamentable travesty of history. . . . His sweeping and brilliant generalizations leave no room for such commonplace things as facts." As to the Bishop's statement that up to the time of the Catholic Movement the Church was, at least, in living touch with the nation, a more extraordinary misreading of history the *Guardian* never remembers to have encountered. In conclusion, this prominent Church newspaper says: "The arrest of the process of denationalization of the Church must be sought in the immediate future not by the varying moods of secular criticism, but by calling on the laity to rise to the full height of their privileges and responsibilities in the Body of Christ. This noble task is rendered infinitely more difficult when some of those who should be the teachers and guardians of the Church hold language so ill-timed, so provocative, and so entirely unsupported by history as that which the Bishop of Carlisle has allowed himself to use."

A manifesto has been issued by a group of Welsh Protestant Dissenters calling upon the Government to bring in and press forward a Bill for the disestablishment and disendowment of the Church in Wales. The signatures are those of some of the best known and most influential leaders of political Dissent in the principality. We see by this that the Welsh Protestant stalwarts have fish of their own to fry, quite apart from the common lot in the Radical larder, and that they are not going to be bamboozled any longer by the Campbell-Bannerman Cabinet. In other words, they insist that their pet scheme of disestablishment and spoliation of the Church in Wales shall take precedence of the ministerial Utopian scheme to abolish the House of Lords.

It is stated that progress is being made with the erection of the Lady Chapel of the new Cathedral at Liverpool, which will be the first portion of the building to be opened. The structure has reached in height 33 feet of the intended 120 feet, and it is hoped that it will be ready for use as a place of worship in three years. The main walls of the choir of the Cathedral have reached a height of 9 feet or 10 feet, and the doors of the eastern vestries are now indicated.

The city of London branch of the Church of England Men's Society begins its winter work to-day, with a service in St. Mary's-le-Bow ("Bow Church"), Cheapside, at 6:15 P. M. A sermon will be preached by Canon Scott Holland, chairman of the branch. After the service a meeting of members will be held in St. Paul's Chapter House, when the arrangements for the winter will be announced.

The Bishop of Birmingham preached a passionate sermon on Christian Socialism at Birmingham Cathedral a week ago last Sunday night. He said the Old Testament was full of condemnation of those who took the service of men and did not pay them a living wage. The same sympathy with the poor and warnings to the rich were to be found in the New Testament. What was the meaning of the exaggerated wealth at one end of the social scale and the misery and poverty of a great proportion of the population at the other end? Why did we bear it so patiently? Was not our God the same God that

denounced these things? Christians like Maurice and Kingsley, and others like Carlyle and Ruskin, talking from outside the Church, tried to shame us into being true to our Lord and not disgracing His doctrine. There was time to make amends. We should try really to learn again the mind of God, spoken by the prophets, and put ourselves by the side of Christ, listen to His words, and see whether their meaning did not smite our souls.

In connection with the welcome recently offered to an English student at the Greek Theological College at the Halki, Rev. Dr. Pope, censor of non-collegiate students at Oxford, makes known the interesting fact that two deacons of the Orthodox Catholic Eastern Church have been in residence at Oxford as non-collegiate students for the past year. They have been accepted as candidates for the degree of Bachelor of Letters under the Board of the Faculty of Theology, and hope to remain at the University for another twelve months. One comes from Constantinople, the other from Jerusalem.

The *Tablet* announces that Dom Gasquet, Abbot President of the Anglo-Roman Benedictines, has been appointed chairman of the committee for the revision of the Vulgate. In the course of his letter announcing the appointment, Dom Hildebrand de Hemptine, Abbot-Primate of the Benedictine Congregations in the Roman obedience, says:

"It is not only your own congregation, but the English nation that may regard the choice of one of themselves as Chairman with legitimate satisfaction, for it is an acknowledged fact that even to the present day the Holy Scriptures have been made the subject of many and learned investigations amongst you, the results of which, though they may sometimes not meet with our full approval, yet certainly deserve our admiration for the care and the love for the sacred pages which they evince."

The Bishop of Ely presided at Bury St. Edmunds last week over a meeting of the East and West Suffolk joint committee for promoting the formation of a Bishopric for Suffolk. Resolutions were passed recommending that the Bishop's residence should be at Ipswich, but his *Cathedra* should be at Bury St. Edmunds, and that the diocese should be known as that of Suffolk. The new diocese will have 473 benefices, and a population of about 407,000. The contributions received thus far in Suffolk towards the endowment exceed £15,000, and a further sum of £10,000 is required.

The Bishop of Southwell writes to his clergy that his desire is that no such unions as are now legalized by the Deceased Wife's Sister Act should take place in their churches "until authority is given by convocation."

The *Times* publishes a protest by certain peers against the Deceased Wife's Sister Bill, being an extract from the Protest Book of the House of Lords. The protest is dated two days before the measure received the royal assent. The peers who signed were Northumberland, Salisbury, Stanmore, Balfour of Burley, Newcastle, Halifax, Ailesbury, Clinton, Galloway, and Shaftesbury.

The Church Congress assembles to-day at Great Yarmouth, in the county of Norfolk, and diocese of Norwich. Great Yarmouth is the most important town and port on the East Anglican coast, and contains about 50,000 inhabitants. Besides being the metropolis of the Herring Fishery, it is, on account of its splendid sands, a very popular summer place with "holiday" makers of a certain sort—people who may be described as a cut below the middle class. I dare say readers of THE LIVING CHURCH who have read *David Copperfield* will remember the association of Great Yarmouth with that delightful story. This year's Church Congress town has, however, greatly changed since the days when Peggotty told David that Great Yarmouth was well known to be, "upon the whole, the finest place in the universe." Certainly in one respect Great Yarmouth is quite unique; although it contains eight churches, it remains one parish. It also vies with Coventry as having the largest parish church in England. St. Nicholas', Great Yarmouth—which owed its beginning to Herbert de Losinga, the celebrated first Bishop of Norwich during the Primacy of St. Anselm—is a church of enormous ground area, actually covering 23,565 square feet.

The ecclesiastical art exhibition, in connection with the Church Congress, was formally opened on Saturday. The Congress Banner, which is always of special interest, is wholly a Great Yarmouth product, being the gift of Yarmouth ladies, and designed and worked entirely by one of their number in the person of Mrs. Devlin. The figure of St. Nicholas, the Patron Saint of sailors and children, and to whom the parish church of the town is dedicated, is adapted from the well known picture of Botticelli. Among the more interesting objects in the collection of Church plate—which, as well as the whole of the loan collection, has been brought together solely from the diocese of Norwich—are the private chalice and paten cover, bearing date 1567, used by Archbishop Sancroft when celebrating Mass after his expulsion as a Nonjuror from Lambeth. The beautiful Spanish cope is believed to have come from Toledo. Another notable exhibit in the same department of the exhibition is a red stole which once belonged to the Rev. John Keble. In the trade section the Sisters of St. Katharine's Convent School, Queen Square, London, exhibit a handsome violet cope, ordered for a church at San Francisco, California.

The *Times* yesterday published the first of a series of special articles on "The Pope and Modernism," by the Rev. George Tyrrell. He writes with driving power. J. G. HALL.

ANOTHER POLISH AMERICAN BISHOP.

DER KATHOLIK of September 14th reports, says the *Church Times*, that the seventh Old Catholic Congress, held at The Hague September 2-6, was well attended by representatives of the Dutch, Swiss, Austrian, and French Old Catholics; among them Archbishop Gul of Utrecht, Bishop Van Thiel of Haarlem, Bishop Herzog of Berne, Bishop Deemnuel of Bonn, and the Austrian Diocesan Administrator, Herr Czech; also members of the Anglican Church, American Polish Old Catholics, Portuguese Independent Congregations, etc., were present, together with a number of Russians, including General Kirèeff, who brought greetings from Archbishop Antonius of St. Petersburg. The same paper states that the Bishops have empowered the Dutch Episcopate to consecrate, as Bishop of the American-Polish Old Catholics, Pfarrer Franz Hodur, in succession to the late Bishop Kozlowski. Nothing is said of Herr Hodur's relations with the American Church. The Polish Old Catholics have settled their differences, and the future Bishop will perform necessary episcopal functions for all the congregations. The consecration is not likely to take place later than October 6th, in Holland. The next Old Catholic Congress is to be held in Austria.

AT THE WASHINGTON FUNCTION.

BY THE REV. J. M. E. MCKEE.

A HAPPY incident—perhaps it might be said a happy omen—occurred at the laying of the foundation-stone of Washington Cathedral, on Mount St. Alban, on the festival of St. Michael and All Angels. The preliminary service had been gone through, the President of the United States and the Bishop of London had delivered their stirring addresses, through a radiant sunlight. Then came the climax incident of the occasion—the laying of the foundation-stone. The stalwart form of the Bishop of Washington rose from his place on what might be termed the "grand stand," and, accompanied by his attendants, proceeded towards the derrick which held the foundation-stone suspended over the excavation into which it was to be lowered.

The stone had formerly rested near the Church of the Nativity, in Bethlehem, and was imbedded and cemented in the heart of a large block of American granite.

As Bishop Satterlee started towards the stone the sky overhead rapidly filled with black clouds, foreboding a drenching downpour, and drops of rain began to patter on hundreds of upraised umbrellas. Amid this depressing gloom of the elements the brief service at the stone was conducted by the Bishop. At the moment it may have seemed to many thousands who witnessed it an inauspicious beginning of an immense and splendid undertaking.

But, before the thought had time to root itself in the imagination, the scene changed with the quickness of a flash. As the derrick lowered the great stone into its final resting-place, and its bed on Mount St. Alban reached and touched, the dark overhanging clouds suddenly parted, as if drawn aside by angel fingers, and the sunlight streamed out in a flood of glorious effulgence. Thus the Stone of Bethlehem was laid, in a golden glow, as the nucleus of the future Cathedral of Washington, amid general rejoicing.

"AS THE DAYS pass we become, for good or for evil, more like what we shall be seen to be when we are judged. But He who will judge us then offers to save us now. There is still time to take such fast hold of His Cross as to look forward without terror to standing before His throne."—*Dr. Liddon.*

General Convention

WHAT HAS BEEN ACCOMPLISHED

Final Action

Four new domestic missionary districts have been created to comprise respectively Wyoming, Nevada, Western Colorado, and Eastern Oregon. Bishops are to be elected for each of these. Bishop Spalding becomes Bishop of Utah, Bishop Funsten of Idaho, and Bishop Graves of Kearney (western Nebraska). The district of Spokane is confined to eastern Washington and that of Sacramento to northern California.

A joint committee is to consider changes in the organization of the Generai Theological Seminary.

Brazil is created a foreign missionary district of the American Church.

Action by the House of Bishops Requiring Concurrence of the House of Deputies.

A joint committee authorized to provide an office for the Unction of the Sick.

Action of the House of Deputies Requiring Concurrence of the House of Bishops.

Provisions in regard to Sunday schools and instruction of the clergy in Sunday school work. (See page 849).

A preamble designed to "bring God into the Constitution," adopted as preliminary to that instrument, but requiring confirmation by the next General Convention. (See page 857).

Final action taken giving a vote in the House of Deputies to one clerical and one lay delegate from the Churches in Europe.

Missionary.

The offerings of the men and the women together made up to one million dollars ($1,000,000). The men's offering to be continued as a triennial feature of General Convention.

IN THE HOUSE OF BISHOPS.

MONDAY, OCTOBER 7.

Monday was a dull day in both Houses. The reason was not an excess of celebration or an overworked Sunday. It was that committees were being appointed and getting down to work. Many important matters were presented and referred, and this took little time. So the Deputies did the unprecedented thing of adjourning a little after four o'clock.

The Bishops declined to open their doors during discussions, and gave some preliminary discussion to the question of negro Bishops. Matters coming up and being referred included the prayer for persons going on journeys other than by sea, commending the conferences in London next year, and expressing the hope that everybody will go; hearing from a committee that the title page of the Prayer Book cannot be amended by the recomendation of the committee on the Constitution, or in other words, that the title page is a distinct part of the Prayer Book and not a separate thing; and naming committees, all of them, however, of a temporary character and designed simply to transact business of this Convention.

COMMITTEES APPOINTED.

A joint Commission of three in each order was named to consider what changes are necessary in the charter and laws of the General Theological Seminary in New York to reorganize the Board of Trustees and make a specific number of them to be elected by the General Convention. The Bishops named as their members of the committee, Bishops Francis, Hall, and Greer. On the place of meeting of the next General Convention there were named Bishops Whitaker, Potter, Vincent, Anderson, and McVickar, and on that to define the word communicant, Bishops Kendrick and Codman. The division of Oregon was considered, that Diocese having taken the needed action to have Eastern Oregon set off, if the Convention so decide, and the matter of the rearrangement of the Wyoming, Utah, and other sections was discussed.

TUESDAY, OCTOBER 8.

PROVINCES.

Beyond the matters reported last week by telegraph as occupying the attention of the House of Bishops on Tuesday was the proposed canon on Provinces. A minority report signed only by the Rev. E. B. Niver and recommending state Provinces was first rejected, and the question recurred to the report of the commission itself, signed by the other twelve members. The canon contained in this report arranges for eight Provinces, following the lines of the present judicial districts. A Provincial Synod composed of two Houses is provided, and one Bishop shall be chosen in each province as Primate.

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THE SECOND WEEK OF GENERAL CONVENTION

Almost Nothing Has Been Finally Accomplished

WHAT HAS BEEN UNDER CONSIDERATION

RICHMOND, OCTOBER 12.

THE end of the second week of the General Convention finds little accomplished in the way of legislation. It should not be forgotten, however, that the early sessions are largely preparatory, and the legislation is largely confined to the final week. In both Houses some canons have been amended, chiefly in slight verbal changes, and referring to postulants and candidates for Holy Orders. The Bishops have rearranged the Missionary Districts in the Rocky Mountain region, including eastern Oregon, and the one foreign district of Brazil. They have also passed the canon on Provinces, and the Sunday school resolutions. The Deputies have spent almost all of the week on the Rev. Dr. Huntington's preamble to the Constitution, and adopted it finally, not because it was wanted overwhelmingly, but because many desired to get it out of the way, and were impatient that it should have consumed so much time. Several deputies gave notice that if they were in the Convention three years hence they would oppose it, although voting for it at this Convention.

The House of Deputies voted to admit European Churches to the Convention with votes, but this must come up again in three years. They have also adopted the Sunday school resolutions, and have adopted amended rules of order governing proceedings of their own body. That practically covers the record of achievement in a legislative way. At the session of Friday afternoon it was voted to have night sessions, beginning Monday evening, October 14.

There still remain in the Deputies the question of Provinces, and in both Houses the important matters of a Court of Appeal, a Presiding Bishop to be elective, the election and confirmation of Missionary Bishops, work among sailors, Suffragan Bishops, representation in the House of Deputies, and work among the negroes.

Friday afternoon was spent entirely by the Deputies in discussing the proposed canon on the Court of Appeal, with the prospect that it will be defeated, or at most laid over until the next Convention by specific vote.

As in previous years, a very few men make most of the speeches on all of the topics. This fact is not peculiar to General Conventions of the Church, for it obtains in the general legislatures of all Christian bodies. A surprising thing at Richmond has been to see eminent men, clerical and lay, sit day after day without a single effort to be heard. Perhaps they did the largest possible service to the Church by so doing, for the record of the House of Deputies thus far at Richmond has been that of much talk and little achievement. More and more, as it seems to the writer, is the work of the House of Deputies done in committee, and less inclined is the House itself to go contrary to the recommendations that come from committees. Fairly easy it seems to be to get a question recommitted, but fairly difficult to get the final judgment of a committee reversed.

Unusually regular has been attendance of deputies, possibly because Richmond offers comparatively little outside attraction. During the week the Horse Show and the Virginia State Fair have been on, but there seemed more automobilists than horse lovers in the deputations, and few who cared for a local state show. St. Paul's Church is remarkably good for legislative purposes, and the clamor, heard in previous Conventions, about a hall in which to meet, has not been heard in Richmond, save once and that looking wholly to the future.

IN THE HOUSE OF DEPUTIES.

MONDAY, OCTOBER 7.

SUNDAY SCHOOLS.

In the House of Deputies on Monday, under leadership of Mr. George C. Thomas, who presented the report and made the addresses recommending adoption of various phases of it, the Sunday school work of the Church was taken hold of and treated in statesmanship form. The report was prepared in admirable shape.

The report begins by recognizing the importance of the Sunday

school to the Church in the past, but suggests that it can be made more useful in the future.

First, by providing better instruction. This can be secured by a more thorough and extended training of students for the ministry, and by helping teachers in the school to possess higher qualifications for their work. While expressing high appreciation of the services of women teachers the view is urged that men teachers are greatly needed and that the school furnishes a fine field for intelligent Christian men.

Second, the Sunday school can become more efficient by the improvement of the courses of study in the schools, following the lines of growth common to children and providing instruction in accordance with their needs and capacity. Under this head the commission presents a statement of principles which should underlie religious instruction from infancy to adult years, and in the appendix some outlines of study based upon these principles.

Third, the Sunday school can be improved by better grading of classes and by a more complete equipment with what is needed for more successful teaching, such as convenient rooms, supplies of Bibles, Prayer Books, Hymnals, and provision for current expenses of various kinds.

Fourth, the school must be kept in closer touch with the Church, and the Church must minister more richly to the life of children. The aim should be to keep our young people loyal to the Church. The school is not to be a substitute for the Church, but a helper of the child's religious growth in such way that he remains faithful unto his life's end. The school is to co-operate with the family, and not to remove responsibility from parents. Its success is in helping parents to train up young people to devoutness and earnestness in the Christian life.

In this connection a longer period of preparation for confirmation is recommended, and that the young people be trained to be active and generous in helping the Church's work.

Fifth, considerable space in the report is given to the more efficient organization of Sunday schools and the formation of institutes and associations. The main thought is that proper organization, intelligent supervision and the exchange of views of those especially interested may do much towards helping as all gain better results.

The report concludes with the offering of five resolutions:

First. As to the adoption of the report, and continuing the commission.

Second. As to urging special training of students for the ministry.

Third and Fourth. As to certain additions to the canons relating to students for the ministry.

Fifth and Sixth. As to the printing and distribution of this report.

The Commission was continued, special training of students in theological seminaries was urged, and copies of the report were ordered sent to all clergy, all Sunday school superintendents, and to all others who may be interested. Resolutions relating to changes in canons, which refer to examinations of candidates for Holy Orders, were sent to the proper committees.

REDUCTION OF REPRESENTATION.

The spirited matter of the day came on the proposition to reduce the number of clerical and lay deputies from each diocese to three in each order. This matter came from the dioceses of New York and Massachusetts, but was favored also by Pennsylvania and one or two other dioceses, whose memorials did not reach the committee until it had made its favorable report. The Rev. Dr. Eccleston of Maryland presented the report, and it was favored by deputies from the dioceses named, and by one or two others. It was argued that a change to an odd number would avoid the serious matter of divided dioceses on votes by orders. It was said the House of Deputies is too large, and one speaker even looked forward to the time when it might have three thousand deputies. There were cries of "We wish it had that number now," which led the President to rap his gavel hard.

From the South and West there came live speeches in opposition to the change. The Rev. Dr. Brady of Ohio, and others, suggested a change to five instead of three, as being quite as effective in avoidance of divided votes. The missionary enthusiasm and influence of the General Convention was what carried the day against the proposition. It was argued by half a score of deputies, including the Rev. Dr. Hopkins of Chicago, Judge Prince of New Mexico, the Rev. Lindsay Patton of West Texas, and the Rev. Dr. Harding of Washington, that the value of membership in the Convention is too great to be curtailed, and that present difficulties of size are not really serious. On a vote by order, twelve in the clerical and ten in the lay order favored the proposition. More than four times these numbers in each order disapproved, the numbers standing forty-nine and forty-seven.

REPORT FROM COMMITTEE ON CANONS.

The committee on canons reported a recommendation that Canon forty-six be amended to the effect that any vacancy in a representation of any diocese, caused by death, absence, or inability of any deputy, shall be supplied, either temporarily or permanently, in such manner as shall be prescribed by the diocese; or, in the absence of

[*Continued on Page* 855.]

THANK OFFERING OF THREE QUARTERS OF A MILLION

Presented by the Men of the Church at the Tercentenary

A MILLION DOLLARS INCLUDING THE UNITED OFFERING OF THE WOMAN'S AUXILIARY

THE men of the Church, in behalf of the general missions of the Church, and especially the permanent advance of work that is in charge of the whole Church, appreciate three hundred years of English Christianity in America to the extent of $760,213.12. At this writing the books are not closed, and there is a personal guarantee from Bishop Greer, Messrs. Thomas and Pepper, that the sum will be increased by $15,000 through further appeals, and so make the total in any event three quarters of a million of dollars. The Offering was presented in Holy Trinity Church and reported at a mass meeting held in the Auditorium. If to the $775,000 there be added the $225,000 given by the women in their United Offering—the $222,000 has now increased through later gifts—an even $1,000,000 has been presented for missions at this General Convention.

About one thousand men, with two hundred women in the rear pews, attended the early celebration of the Holy Communion, held in the Church of the Holy Trinity on Wednesday morning, October 9, when the Men's Thank Offering was presented. In the choir stalls were many Bishops, and in the sanctuary were Bishops who were to take part in the celebration. Bishop Tuttle was the celebrant, the Epistle was read by Bishop Gibson of Virginia, and the Gospel by Bishop Greer of New York. There was no sermon or address. Twelve men, two of them clergymen, took the offering. It was received on the gold plate belonging to the General Convention, the same that is always used when the women's United Offering is presented, held by Mr. George C. Thomas, the treasurer of the Offering. He carried it, assisted by the Rev. J. J. Gravatt, to Bishop Greer, who was at the sanctuary step, and he in turn handed it to Bishop Tuttle, who presented it. There was sung both "All things come" and immediately after it "Praise God from whom."

Unlike the United Offering presented by the women in the same church a week previous, lacking one day, there was little real cash on the plates. The treasurer had furnished to diocesan representatives cards bearing the amounts that had been sent in from the respective dioceses and districts. These cards were put on the plates. True, there were some bills, and also some envelopes, but the scene afforded when the women's Offering is presented, of vast quantities of cash, and three to five men to carry it after it is placed upon the basin, was wanting. Almost all of the men present at the service remained and received, Morning Prayer in St. James' being abandoned owing to the length of time required in the Thank Offering service.

Bishop Tuttle presided at the mass meeting in the Auditorium on Wednesday evening, when the Offering from the men was discussed and its amount made known. There were present at the meeting twenty-five hundred people, of whom fifteen hundred were women. The first speaker was Bishop Peterkin of West Virginia. His address was historical in its basis. We have begun fairly well during the past three centuries. Now some larger things are demanded and expected. On the platform was a vested choir. There were also many Bishops and other clergy.

All day, as Mr. Thomas said, six men were at work counting the figures of the Offering, and receiving telegrams from many quarters saying various sums are on the way. It was not until the meeting was well advanced that even the treasurer knew the exact sum he was to announce.

The address of Mr. George Wharton Pepper, secretary of the Offering Commission, received the longest and loudest applause. This was because it was a sober and sound talk, a reasoning together, about real conditions as they exist in the Church. Over and over again his points were cheered, not because the audience approved the situation which he so truthfully described, but because it recognized the conditions, and wanted to encourage the man bold enough to describe them, and to point out that they ought to be improved.

"It is not a campaign to raise a million of dollars, or to raise any other sum, or a campaign primarily for money at all," he declared. "It is a campaign for men—an effort to bring sight and hearing to the men of this generation in the hope that God would unstop their ears and open their eyes that they might see that the greatest

need of the Church to-day is consecrated men as spiritual leaders of their people. To reach men the movement took a monetary form."

Mr. Pepper described the difficulties in interesting indifferent Bishops and meeting the opposition of self-centered clergy, saying: "Whatever the amount may be, we stand here to confess that we have not been as representative as we had hoped. Not one twentieth of those who might have taken part have seized their opportunity.

"Our Church is, after all, largely a company of independent dioceses, made up of separate parishes, with very little real Church life among us, however much we may boast of it. We must emphasize the necessity of common work, in which all can engage and in which the reflex result will unify the Church.

"The Church is tired of the High Churchman who talks of Catholic Church unity and then does nothing to bring about unity. We are tired of the Low Churchman who sends out missionaries to foreign fields and then forgets all about them when their salaries become due. And we are all tired of the Broad Churchman, whose main Church work is to discuss academic theories over a cigar.

"If some of you full grown men are beyond the bounds of appeal, it behooves us to appeal for the chiluren, especially for the boys. I plead especially for mission classes for boys in every parish, that the boys may come to see that no true manliness can be, save in a great cause, and that the essence of Christianity is personal devotion to Christ."

The campaign has shown that there are rectors of many parishes who are not sufficiently interested in the work of the whole Church to tell their congregations about that work. This statement was greeted with cheers, and so was the one Mr. Pepper followed it with immediately, which was that laymen are wholly to blame for such state of affairs. Laymen have shirked their part, and have left to their rectors the task, not of telling them of the whole work of the Church, but of making two ends meet and keeping the parish in existence. When laymen do some of the work they ought to do in each parish, the rectors of those parishes will have breathing spells to mount higher and see more things beyond parish limits.

BISHOP GREER began his address with the statement that if the Thank Offering campaign had done no more than bring to light such men as George Wharton Pepper it could not be said to have failed. Of course this was applauded. The Bishop described the great size of the Thank Offering task set before a few men, and ended with a brilliant appeal to the Churchmen of America to see the vision set before them, to have the faith, the courage, and the enterprise to go out and establish the Church of God in this and all the lands of the Kingdom of Jesus Christ.

There was loud and long applause when Mr. Thomas came forward. There had been several hymns when it had been expected he would come, and some of these were rather impatiently sung. When at last he came, handkerchiefs were waved for several moments. It was a personal tribute to the man, and not rejoicing over the supposed amount of the Offering.

Mr. THOMAS praised the work done by Mr. Pepper, Mr. Hulse and others, and stated that the books will remain open for a month or more. He then read the Offering by dioceses and missionary districts as follows, asking soon after he began to do so that the large amounts be not applauded, because often the smaller ones represented the greater sacrifice. At the end the $760,000 was given as the total, and the explanation made about the slight increase in the woman's United Offering since first announced. Mr. Thomas stated that $15,000 would make a round million for missions, if the United Offering were included. There was little cheering over the amount, and "Praise God from whom all blessings," etc. was sung somewhat perfunctorily. At its end Mr. Thomas came forward and said that Bishop Greer and others had promised to secure the needed $15,000. The amounts follow:

Arizona	$ 101.50	Honolulu	$ 869.85
Alabama	684.97	Indianapolis	6,297.51
Alaska (on the way)	250.00	Iowa	653.06
Albany	8,142.02	Kansas	505.50
Arkansas	1,083.15	Kansas City	680.00
Asheville	734.70	Kentucky	1,302.21
Boise	320.00	Kyoto	65.00
California	2,504.39	Laramie	903.00
Cape Palmas and Parts Adjacent	296.50	Lexington	512.38
Central New York	3,109.62	Long Island	23,030.05
Central Pennsylvania	5,097.86	Los Angeles	1,738.37
Chicago	6,058.93	Louisiana	853.08
Colorado	1,069.14	Maine	1,090.45
Connecticut	13,127.54	Marquette	195.60
Cuba	230.07	Maryland	4,417.42
Dallas	431.51	Massachusetts	53,728.51
Delaware	3,576.24	Mexico	8.60
Duluth	2,921.33	Michigan	1,677.25
East Carolina	1,429.75	Michigan City	268.71
Easton	320.01	Milwaukee	455.07
Florida	3,000.00	Minnesota	1,487.00
Fond du Lac	10,206.75	Mississippi	400.00
Georgia	2,854.58	Missouri	2,659.10
Hankow	112.00	Montana	1,168.50
Harrisburg	12,007.57	Nebraska	621.77
		Newark	7,853.70
New Hampshire	$ 1,051.20	Southern Ohio	$ 3,345.07
New Jersey	7,625.20	Southern Virginia	8,307.87
New Mexico	235.81	Spokane	121.85
New York	205,422.75	Springfield	3,801.85
North Carolina	1,255.67	Tennessee	1,404.95
North Dakota	805.80	Texas	315.00
Ohio	9,350.00	Tokyo	50.00
Oklahoma and Indian Territory	260.00	Vermont	459.25
Olympia	2,381.30	Virginia	5,866.86
Oregon	3,101.38	Washington	6,518.27
Pennsylvania	242,079.42	Western Massachusetts	4,824.77
The Philippines	236.93	Western Michigan	608.75
Pittsburgh	8,195.34	Western New York	5,922.90
Porto Rico	114.27	West Texas	1,189.40
Quincy	556.40	West Virginia	7,539.21
Rhode Island	6,099.28	Brotherhood of St. Andrew	161.99
Sacramento	21,938.33	Churches in Europe	82.00
Salina	100.00	Miscellaneous	1,148.22
Salt Lake	550.76	Total	$760,213.12
Shanghai	105.55	Guarantee fund	15,000.00
South Carolina	2,009.26	Woman's Auxiliary	225,000.00
South Dakota	900.09	Grand total	$1,000,213.12
Southern Brazil	515.00		
Southern Florida	458.02		

These, then, are, in their order, the dioceses that have exceeded $10,000 each: Pennsylvania, New York, Massachusetts, Long Island, Sacramento, Connecticut, Harrisburg, and Fond du Lac.

IN THE HOUSE OF BISHOPS.

[*Continued from Page* 848.]

The Provincial Synod, when duly constituted, shall have power to enact statutes or canons: first, providing for its own organization, regulation, and government; second, for the institution and government of a Provincial Board of Missions auxiliary to the General Board; third, for the development and regulation of its educational institutions; fourth, such other matters as concern the general welfare of the Church within the Province; always providing that such legislation shall in no way conflict with the constitutional power of the General Convention.

Within three months after the canon takes effect, the senior Bishop in each Province is to convene the Bishops within the Province for the purpose of electing a Primate for a term of years. The Primate, when chosen, is to summon the primary Synod, in which primary Synod the House of Deputies shall consist of the four clerical and the four lay deputies from each diocese elected to represent such diocese in the last preceding General Convention, together with four clerical and four lay deputies from each of the missionary districts elected by the convocation thereof, or (if there be no meeting of the convocation of a district before the assembling of the Synod) elected by the Bishop's Council of Advice.

WEDNESDAY, OCTOBER 9.

To conduct the opening prayers each day the Bishops are taking the youngest men in date of consecration. On Wednesday morning there was a Eucharist in Monumental Church, not far from the Capitol, and it is here that nominations for the new Bishops will be made. On Wednesday the Commission on the validity of the orders of the Reformed Episcopal Church was continued, to report in 1910.

MARRIAGE AND DIVORCE.

In the early days of the session Bishop Doane presented amendments to Canons 38 and 39, those on Marriage and Divorce, and on Wednesday the Committee on Canons asked to be discharged from consideration of any changes at this time, giving the following as the reason:

> **"While in hearty and unanimous sympathy with the purpose of the Bishop of Albany's proposal, in the judgment of the committee it would be inexpedient at this time to disturb the working agreement arrived at three years ago, inasmuch as we might thereby endanger the loss of the influence in the matter now exercised upon other religious bodies and for the improvement of civil enactments throughout the land; while there would be the further risk of losing the disciplinary provisions we now have with regard to the admission to the sacraments of persons living in unlawful union; and the committee therefore asks to be discharged from further consideration of this matter."**

The request of the committee was granted, and it is counted that this ends discussion of the subject at this Convention.

MISCELLANEOUS.

A memorial from the General Synod of Canada was considered which recommended the increase in the efficiency of the diaconate and other evangelistic agencies. A joint committee was authorized, the Bishops on it being those of Pittsburg, Michigan City, and Louisiana. The advisability of providing an office for Unction of the Sick was considered, and a committee of three in each order was authorized.

The Bishops named were those of South Dakota, California, and Minnesota. Discussion was had concerning Brazil, its work and its relation to the American Church, but it was not concluded. The report of the committee on Christian Education was adopted, and a resolution was also adopted calling the attention of clergy and people to the failure of children to attend public worship. The Bishops agreed upon October 19th as the date for adjournment.

THURSDAY, OCTOBER 10.

Thursday was another of the short legislative days. There was Morning Prayer at St. James' Church, and Bishops and deputies assembled promptly at ten. The Bishops did a whole day's work in a few hours. From Massachusetts came a memorial for a revision of the table of lessons at Morning and Evening Prayer, and a Commission of five in each order being authorized, the chairman appointed

which is a change of name of Laramie, and which includes the old district of The Platte. Kearney is relieved of any part of Wyoming, Spokane of any part of Idaho, and Sacramento of any part of Nevada. Bishop Anson R. Graves becomes Bishop of Kearney, Bishop Funston of Idaho, and Bishop Spalding of Utah. There will be elected by the Bishops at this Convention Missionary Bishops for the Districts of Nevada, Wyoming, and Western Colorado.

CANON ON PROVINCES PASSED.

The canon on Provinces was taken up by the Bishops on an order of the day at eleven o'clock, and after considerable discussion was adopted substantially as submitted by the majority of the Committee.

GROUP PICTURE OF THE HOUSE OF BISHOPS. *Photo by W. W. Foster, Richmond, Va.*

for this house the Bishops of Central Pennsylvania, Rhode Island, Lexington, Los Angeles, and Albany Coadjutor.

BRAZIL A MISSIONARY DISTRICT.

On the recommendation of the committee on amendments to the constitution, the Bishops voted to accept the resignation of the Rt. Rev. Dr. Lucien Lee Kinsolving as Bishop of Southern Brazil. They then constituted the missionary district of the United States of Brazil, and made it a part of the missionary work of this Church. The Bishops will now elect a Bishop (of course Bishop Kinsolving) and send the name to the deputies for confirmation. The old jurisdiction covered only the state of Rio Grande do Sul. The new district includes all of the republic.

WESTERN MISSIONARY DISTRICTS READJUSTED.

A readjustment of the missionary districts in the Rocky Mountain region was made, and in so doing state lines were followed for the most part.

Boise, Salt Lake, and Laramie districts were wiped out or their names and territory changed, and there were created Wyoming, Utah, Idaho, and Nevada, each consisting of the state named; Western Colorado, the same as the district formerly known by that name; and Kearney,

the minority having been rejected at a previous session. [See page 848.]

In sections 6 and 8 there are changes of names of new missionary districts as created since the committee handed in its report. Kearney, Western Colorado, and Wyoming are included in the Sixth Province, and Utah, Nevada, and Idaho in the eighth. In section 6 there is added at the end: "or of any diocese or missionary district within the Province." In section 7 the words "three months" are changed to "one year" and in section 8 the words "one year" are changed to "one year and six months."

FRIDAY, OCTOBER 11.

To the House of Bishops, on Friday forenoon, the Presiding Bishop reported informally that a conflict of jurisdiction obtaining for some time in China has been amicably adjusted, at least in so far as affects the missionary district of Shanghai, and that such adjustment was accepted by the Conference of the Anglican Communion held in April in this year. It was agreed that on St. Luke's day there should be a Eucharist in Monumental Church, intended for Bishops and deputies, instead of the usual opening service in St. James' Church.

SUFFRAGAN BISHOPS.

The question of Suffragan Bishops was discussed at some length but not formally acted on. It came up on a report of the Joint Com-

mittee on the subject, Bishop Hall of Vermont chairman. The committee point out the constitutional changes involved, but nevertheless it urges that such changes be put on their passage. Of the committee, Bishops Greer and Edsal, the Rev. Dr. James R. Winchester, and Mr. George Gordon King agree substantially to the recommendations, but prefer that Suffragan Bishops have seats without votes in the House of Bishops. The recommendations of the committee are:

"Suffragan Bishops, without right of succession and without seats in the House of Bishops, may be elected by a diocese according to its canons, and consecrated under such conditions as may be prescribed by canons of the General Convention.

"Such Suffragan Bishop shall not vacate his office on the death or removal of the Bishop of the diocese. He shall be eligible by any diocese to the office of Bishop or Bishop Coadjutor thereof, or by the House of Bishops as a Missionary Bishop, or he may be elected a Suffragan in another diocese."

The committee says that for such an office no inferior men ought to be chosen. As has been the case in England, the office will provide an opportunity for testing a man and for developing in him powers which may show him fitted for a still more responsible position. It will be noted that a presbyter chosen as Suffragan Bishop would still retain all rights as a presbyter, while he would become by consecration the spiritual equal of any Bishop, and would be given a sphere of action affording wide opportunity for usefulness. The committee mentions four conditions or situations in which the Suffragan may be needed: 1. Very large cities. 2. Very large dioceses. 3. Special races. 4. Peoples in America speaking foreign languages.

CHILD LABOR.

Bishop Greer secured the adoption of the following:

"Whereas, The evil of child labor is apparently on the increase in this Christian country, and it is known that the employment of children in factories, mines, and shops reduce wages to the child's standard, disintegrates the family, deprives the child of his natural rights to a period of training and a time for play, and depreciates the human stock; and

"Whereas, We recognize the responsibility of the Church for our ethical as well as our spiritual standard;

"Therefore we call upon employers and parents to use example and influence toward better legislation and better enforcement of the laws for the protection of children, to the end that exploitation of the labor of children shall become impossible in this Christian country."

MISSIONARY DISTRICT FOR EASTERN OREGON.

The Bishops resolved to have printed Bishop Kinsolving's historical address before the General Convention, and then took up the matter of accepting a part of the territory of the diocese of Oregon. Bishop Scadding presented the matter in detail, showing printed data and a great map that was hung above the chair of the chairman of the House. The cession was agreed to by the constitutional vote, and if the deputies agree, a Missionary Bishop will be elected for this new missionary district.

In the afternoon, to satisfy the legal minded of their number, the Bishops took a second vote on the acceptance of Southern Brazil and its erection, together with the whole United States of Brazil, into a missionary district of this Church, doing so in such form that the deputies might act. Names were presented for Missionary Bishoprics.

THE PILGRIMAGE TO JAMESTOWN.

ON Saturday, October 12th, there were no sessions of either House, and the entire Convention, with a great many others beside, went to Jamestown. Four large boats formed the flotilla which sailed down the James River, and two large ones came up the river from Norfolk. Two small boats came from other places, so that by one o'clock, when all had landed their passengers on the island, about four thousand people were gathered in this most historic place in all America. The General Convention was taken with the compliments of the diocese of Southern Virginia, and the Woman's Auxiliary by the Auxiliary of the same diocese. Dinner was served, for the arrival back was not until about nine o'clock.

Awnings had been stretched over a vast area not far from the sea wall, on the spot upon which, tradition says, the first celebration of the Holy Communion was held in a permanent English settlement.

The service for the Convention was planned to be the Holy Communion, and it was so announced on the programme, but this was changed to Evening Prayer, which was said in full. Bishop Randolph began it, and others to assist were Bishop Tucker and Bishop Tuttle. Among the hymns was "Jesus Shall Reign," and the singing, led by an orchestra, was hearty in the extreme.

Bishop Randolph made the first address, a brief one, and was followed by Bishop Lawrence of Massachusetts.

The other addresses were made by Bishop Nelson of Georgia and the Rev. Dr. Randolph H. McKim, president of the House of Deputies. The Doxology was sung, and Bishop Tuttle took the closing prayers and benediction.

On the return trip, after supper and nightfall, there was singing on most of the boats. On the *Pocahontas,* for example, a negro quartette sang plantation songs, and two famous storytellers of old Virginia, Messrs. Polk Miller and B. B. Valentine, kept the crowd in the saloon delightfully entertained for two hours and a half. Bishop Darlington of Harrisburg presided when votes of thanks were given. Mr. BUTLER (Central Pennsylvania) said there had been discussion in the House of Deputies about a permanent place for the meetings of the General Convention. He thought the thing need be no longer discussed. Simply select Richmond and close the question. Mr. ROWLAND EVANS (Pennsylvania) said that in the early sixties it took the North four years to conquer Richmond, but that in a very few days, in these later times, Richmond had captured the North. If there were any Northern redoubts that had not recapitulated, the singing of the ante-bellum songs of the plantations had brought their surrender. Votes of thanks were adopted on all of the boats, and on some of them cheer after cheer was given in gratitude for the splendid Southern hospitality.

Those who went to Jamestown Island in 1898, when the General Convention, sitting in Washington, paid the historic place a visit, or even those who went there in 1900 when some Brotherhood men from the Richmond convention took a journey thither, would find the island much changed. The western end is now protected by a long sea wall, built by the United States Government to prevent further washing away by the current down the river, and this wall is the conspicuous sight when approaching the island from up stream. A few years ago a lonesome spot with a single tower standing silently and sadly, the historic southwest end or corner of the island has become a show-place of the most up-to-date character. The state of Virginia has erected a handsome monument to mark the spot where the first legislative body assembled in the New World, the beginning of the Commonwealth of Virginia. Quite near to it is the stone cross erected as a memento of the visit of the General Convention in 1898. To the north of the old tower is a smart stucco mansion, built recently by the Daughters of the American Revolution, a reproduction of the home of Sir Walter Raleigh, and intended to be a lodging place for relics. The graves have been neatly marked, the grass mowed, and, above all, the old tower has been strengthened by cement, and there has been built on the foundations of the church of 1619, a neat brick structure that is as nearly as possible a reproduction of the original. Within are shown, and still protected, the foundation walls of the church built four years earlier. On the interior walls are tablets, and around the yard is an iron fence of suitable and substantial design.

Within the last few years renewed interest has been taken in the place. Boats stop regularly, as they did not before, and two to five hundred persons per day visit it. That was the record up to this summer. Because of the Jamestown Exposition vast numbers have come, so that now the daily attendance runs sometimes into the thousands, on several days this summer it having reached the number of eight thousand. The eastern end of the island is, of course, unchanged. The whole island contains about sixteen hundred acres. Only a very small part of it was covered by the old settlement, of course, and it is there that the old sites are being marked. The United States Government has nearly completed a monument, standing a hundred feet to the northeast of the church, which in its main features resembles the Washington Monument, although of course small in its proportions. Where the service was held on Saturday are still to be seen some trenches dug during the Civil War, and a sign gave the information that here was the corner of one of the bastions of an ancient fort. The island is connected by a bridge with the mainland and road leading to Williamsburg.

PROVINCES KILLED BY LAY VOTE

Bishops and Clergy Favorable, Laity Opposed

TELEGRAPHIC REPORTS OF MONDAY'S SESSION

[BY TELEGRAPH.]

RICHMOND, October 14.

THE canon on Provinces was killed at 10:30 to-night by non-concurrence of the laity, after a stirring debate. The vote stood as follows:

Clerical—Aye 39, no 17, divided 7; lay—aye 19, no 32, divided 8.

It was therefore lost on the lay vote. Fond du Lac and Chicago were among those who voted aye in both orders, but Milwaukee divided on the lay vote.

By order of the Convention, the Negro Bishop matter comes first thing Tuesday morning in the House of Deputies.

The Bishops spent the night session considering names in connection with new missionary districts. Eastern Oregon was accepted as a district, and Bishop Kinsolving was elected Bishop of the new missionary district of Brazil.

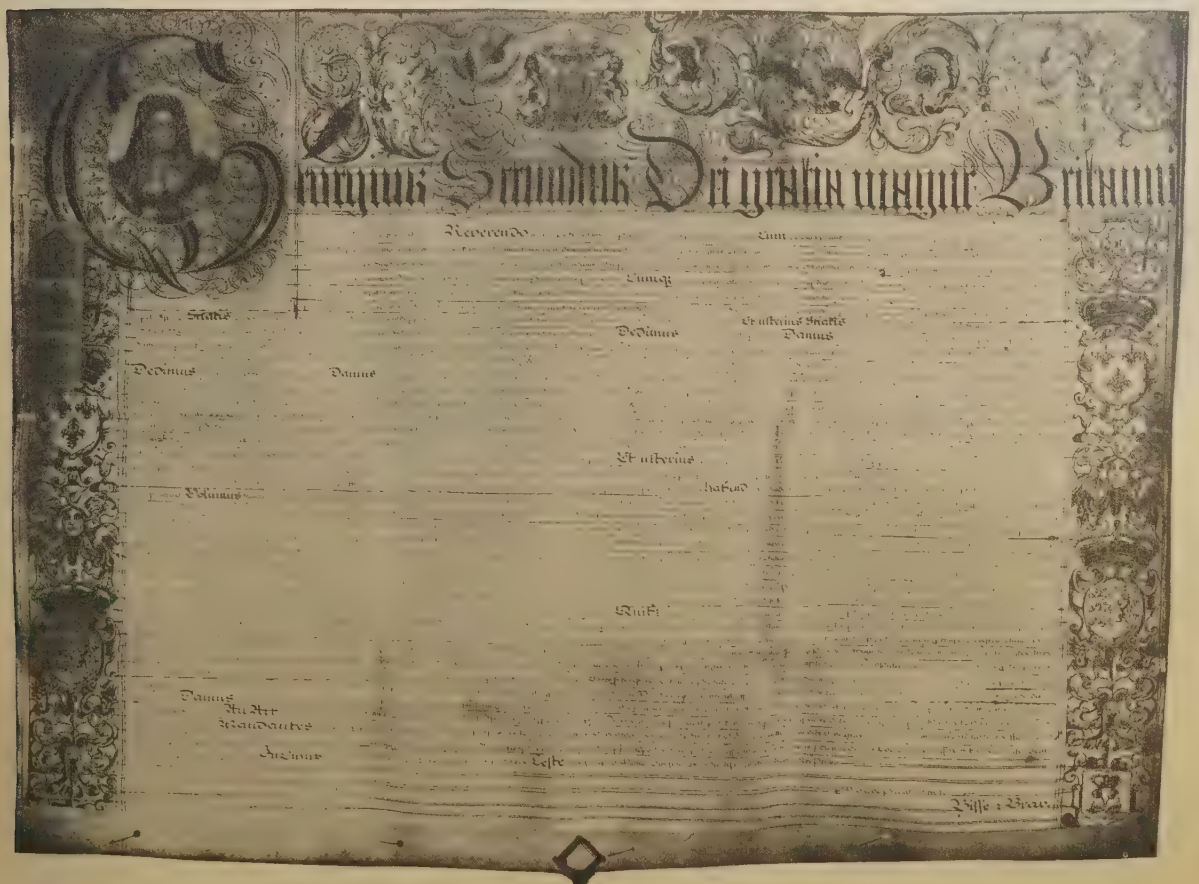
In the morning the House of Deputies voted to establish the missionary district of Eastern Oregon, only Los Angeles voting in the negative. It was announced that through a curious bequest made by an unknown Philadelphia gentleman some years ago, $60,000 comes now to General Convention, which that body to-day transferred to the Board of Missions for general work.

The matter of a court of appeal was not taken up, but may be later. Dr. GRAMMER (Pennsylvania) secured an order of the day for the Negro Bishop matter, immediately after provinces are disposed of. The Provinces canon was debated during the forenoon session. Two of the strongest speeches in favor of it were made by Mr. SAUNDERS (Massachusetts) and Rev. Dr. WATERS (Chicago), and the strongest against by Mr. LEWIS (Pennsylvania) and Mr. HENRY (Iowa). A motion to lay on the table, offered by the Rev. Dr. Grosvenor (New York), was defeated just before the noon adjournment. This afternoon was devoted to a missionary meeting.

Until new Missionary Bishops are elected, Bishop Tuttle has assigned the care of new missionary districts as follows: Wyoming, to Bishop Funsten of Idaho; Nevada, to Bishop Moreland of Sacramento; and Western Colorado, to Bishop Spaulding of Utah. In the House of Bishops the death of Bishop Kingdon of Fredericton, N. B., was announced and prayers said.

NOTES OF GENERAL CONVENTION.

JUST as the deputies assembled on Wednesday morning, Dr. L. W. Blackford, principal of the Virginia High School at Alexandria, and a deputy from the Diocese of Virginia, was struck by an automobile in front of St. Paul's Church, knocked down, and cut about the face. He was taken to a hospital. Prayers were said in the House for him, and to the relief of all it was soon reported that he was not seriously injured, although unlikely again to be able to resume his seat. He is one of the prominent educators of the South, and was for many years a member of the executive committee of the American Church Missionary Society, and a foremost citizen of the commonwealth of Virginia.



FAC SIMILE OF THE GRANT BY GEORGE II. OF EPISCOPAL JURISDICTION IN AMERICA TO THE BISHOP OF LONDON.
[Photograph by W. W. Foster, Richmond, Va.]

ON BEHALF of the American Church, Bishop Tuttle despatched by the hand of the Rev. W. G. Marsh, a formal letter of greeting and good will to the Archbishop of Sydney, Australia. The Rev. Mr. Marsh is a native of New England, a fact which he told to the House of Deputies when received earlier in the Richmond Convention, when the Canadian deputation expressed its greetings. Mr. Marsh is rector of St. Luke's Church, Adelaide, and was sent to the General Convention by the Synod of South Australia. In his response to the Archbishop and to the Synod, Bishop Tuttle says:

"Not only has the presence of Mr. Marsh with us been a great pleasure, but his official greeting as a voice for you has been most helpful as emphasizing the oneness of aim and effort and affection now pervading all parts and portions of the Anglican Communion."

MISSIONS IN THIS CONVENTION

Great Interest is Shown but Deputies Neglected the Final Mass Meeting

MEN WHO HAVE DONE SPLENDID WORK FOR MISSIONS

Richmond, October 12.

THE General Convention's interest in Missions, surpassing even that shown by the Boston Convention, does not lag as Convention dates pass by. The event of the second week was the presentation of the Men's Thank Offering, and the addresses at the mass meeting the same night when the amount of the Offering was presented. A little Methodist fervor would have helped matters at the Auditorium. The men are not yet used to presentation of money, nor yet to the holding of mass meeting to learn amounts. The singing of the "Praise God" was perfunctory.

The great address of the evening was made by Mr. Pepper, and the personal tribute of the occasion was paid to Mr. Thomas. And no wonder! For, first, there is the merit of a wonderful man and leader. And second, he has given an additional $50,000 since coming to Richmond.

By resolution of the Deputies, unanimous by them and unquestionably to be approved by the Bishops, the Thank Offering movement was continued, and an offering by the men of the Church every three years, to be presented at the time of the General Convention, was authorized. The committee on missions, of which the Rev. William T. Dakin of Western Massachusetts is chairman, reported this triennial offering plan; and a committee on missions had not reported anything to anybody for at least three previous Conventions. In the case of some of the amounts given by the men at the Richmond Convention, part or all is required to go to missionary causes within the diocese, and there is a disproportion of gifts from two of the dioceses.

Finally, the men did not turn out at the closing mass meeting as they might have done, and so complete the job undertaken in Boston. Not a few deputies remained at their hotels, and the audience that heard Mr. Thomas tell how much was in the Offering of 1907 contained far more women than men. For example: across the front of the long gallery stood 102 people, 18 of them men! Disposition to praise the hard work done by the Central Commission, not forgetting Bishop Greer, was heard on all sides. It was recognized that organization during the next three years will do much to increase the triennial offerings. Some talk was had about a Men's Auxiliary, but it was stopped, and none will be created at this Convention. If the Province plan be adopted by the Deputies, as it has already been done by the Bishops, there is provision therein for Provincial Synods to create, if they desire, Provincial Auxiliaries to the Board of Missions. With only six days remaining, two afternoons out of these to be devoted to joint sessions on missions and one to the closing service, it is exceedingly doubtful whether the Province plan, or the negro Bishop plan, will have time for consideration. Three and perhaps five new Missionary Bishops are to be confirmed by the Deputies, supposing, of course, the Bishops elect them, and there is a calendar that is long and daily growing longer.

JOINT MISSIONARY SESSIONS.

Richmond, October 8th.

The two Houses sat again this afternoon in joint session to hear further from the Missionary Bishops. St. Paul's Church was crowded with members and with visitors, in marked contrast to the sparse attendance that once was given these missionary sessions.

The topic was the "Definite Responsibility of the American Church to the Far East." The speakers were Bishop Graves of Shanghai, Bishop McKim of Tokyo, and Bishop Brent of the Philippines. The addresses were of a very high order—those of Christian statesmen as well as Bishops in all cases. That of Bishop Brent attracted most attention perhaps, because of what he said concerning the political acts of our national government. The address of Bishop Graves was, however, especially strong. Mr. George C. Thomas was called upon and spoke briefly. The Chinese clergy sent an address to the Convention, which was written in Chinese and prepared in bright red on Chinese rice paper. It was a message of greeting, and was replied to by the Convention. Four deaf-mute priests of the Church, headed by the Rev. A. W. Mann, were presented, and Bishop Doane of Albany secured the adoption of the following:

"*Resolved*, That the joint session of the two houses of the General Convention recognizes with gratitude to God and with cordial acknowledgment of its truly catholic spirit, the declaration by the Morrison Centenary Conference of the countless points of unity and accord among the Christian bodies of every name, working in China and other foreign lands, and drawn together by the power of their common efforts to banish and drive away doubt and error."

THE BISHOP OF SHANGHAI.

Among other things Bishop Graves said concerning the work in China: If he were asked to state why the English Church did not take possession of the whole Chinese empire as a missionary district, he would answer that the English Church had six districts, which is all that it could care for, while the American Church had two, and that the two Churches were now working with the utmost harmony without any conflict of any kind. The great future of China was in the fact that the Chinese were looking for two things in the Church—first, self-support, and second, self-government. This question of self-government was taking root in the people, who desire not only self-government in the Church, but also government in the state; the national spirit was being developed, and a national pride was taking hold of the Chinese, and this state of affairs could never come without the growth of the Church. The Chinese educated by the Church developed an intense national pride, and were doing much to raise the standard of those around them. There are 5,500 Christians in the two districts governed by the American Church, and there are good colleges and excellent hospitals. Of late he had called Chinese into the Church council, and found that they were able to give excellent advice, and had entered into the Church work with great enthusiasm.

At the conclusion of Bishop Graves' address the Presiding Bishop proposed that a letter be sent to the Chinese clergy felicitating them on their work and thanking them for their letter of greeting which they had sent to the General Convention. The motion was carried, and the secretary was instructed to write such a letter and to place it in the hands of Bishop Graves.

THE BISHOP OF TOKYO.

Speaking of the responsibility of the Church for Japan it was worthy of note, said the Bishop of Tokyo, that the Holy Catholic Church in Japan was organized two years before the modern empire was organized, and that the Church had 13,000 members. There are six dioceses in Japan—four English and two American—and the speaker said that the great need of the Church was more Christian workers. He said that the Japanese wanted the missionaries, and that they wanted only the best. At this point Bishop McKim grew eloquent when he spoke of the ridicule that had been heaped upon the missionaries in Japan, when it was said that the men and women engaged in missionary work three were second-class.

The Bishop closed with relating an incident of the last General Convention at Boston, where he said that he had asked for $40,000 and a delegate sitting in front of him (he did not know him) remarked: "He wants the earth," to which the Bishop replied. "No, I only want a little of its dust." He made a plea for $500,000, which he said was absolutely needed to carry on the work in Japan.

THE BISHOP OF THE PHILIPPINES.

It was not until Bishop Brent had consumed half of his time that he got into his subject. From that time to the end he was full of fire, at times eloquent, and he carried all before him. The striking parts of his utterances were:

"All who have the patriotic feeling will understand the message that I want to bring them." His message was the same as that he had brought three years ago, only it had grown stronger and more convincing. The foremost duty of the American Church was to give large support to those who were largely tempted. "You don't know, and, indeed, you can never know what temptation is to those American people who live in the Philippines." The Bishop spoke of the Cathedral that had been built in Manila, and added: "I tell you what I would like to have in the Philippines, an intelligent, wise, and wholesouled lot of priests to care for the spiritual welfare of the Americans there."

Turning his attention to the subject of proselyting, the Bishop declared that personally he was against it, but now and then he broke down in his opinion when he saw a Church which was supposed to be infallible, failing to stand up for morality and decency; then, he said, he felt that proselyting was permissible. "Example is better than precept, and a life of morality and truth has more power for good than that spirit which pulls down the walls of other Churches to build up its own." He himself was for Church unity, and as he went up and down through the islands he stopped with missionaries of all denominations, preached for them and with them.

"I have long since given up asking men to what Church they belong. I take it they are Christians doing their duty, and that is all that I demand. And I say that until we bring our prejudices to God and ask Him to tone them down even if it means to destroy them, Christian unity is an impossibility."

The concluding portion of his address was deemed almost sensational. He said: "I am speaking here as a Christian Bishop, but I can never forget that I am a Christian citizen of this great American republic." With this introduction he began to speak of the utter lack of the power of self-government possessed by the Filipinos, whom he said were fully 100 years behind the Cubans. The Filipinos, he said, would never become able to govern themselves by governmental influences. It is only by raising their moral standard, by

[*Continued on Page* 861.]

SUNDAY SCHOOLS AND RELIGIOUS EDUCATION

These Have Special Attention in Connection with General Convention

AN EXHIBIT OF APPLIANCES AND TWO FULL DAY SESSIONS

Richmond, October 12.

SUBSTANTIAL progress was made during this Convention upon the important matter of religious education of the young. Far more people attended the meetings held under the auspices of the Sunday School Federation than usually do upon such meetings. There were present at the evening public meeting about seven hundred persons, a fair proportion of them men. At the business session it was resolved that trained men should undertake, to the exclusion of all other work, the organization of effective agencies throughout the Church. It is not yet clear what organization may put the men into the field, or where the money is to come from to support them, but there was reinforced that sentiment, started in Boston three years ago, in favor of united and aggressive effort all along the line. Religious education of the youth of the Church is not, strange as it may seem, as well organized and as far advanced in the system of doing things as is the missionary organization, and the task lies now before those who have been charged with Sunday school matters in a comprehensive way to harmonize all forces and bring coöperation that shall be productive.

Three years ago, at Boston, the Sunday school interests of the Church, if they may be so grouped when organized effort is sought to be described, held their first large meetings in connection with the General Convention. Preliminary work was done and indeed perfected to bring into existence the Sunday School Federation of the whole Church. This year in Richmond there was a responsible body which, if not including all of the Sunday school interests, was at least working in harmony with all, which took the lead in having here representative meetings and an exhibit of Sunday school helps which surpasses anything ever before presented.

The meetings this year were held in All Saints' Church and parish house. There was a celebration on Thursday morning, in All Saints' Church, the Bishop of Delaware the celebrant, and there was a public meeting in the same place that evening. At the last named there were present seven hundred persons, a large proportion of them men. In the basement of the parish house there was an exhibit, remarkable for its size and for its splendid classification. More than 140 publishers of and dealers in Sunday school materials of all sorts were represented by about 19,000 pieces, which were put into sixty general divisions. The exhibit was worth in money about $8,000. No wonder that visitors to it were so numerous as at almost all times to crowd the room to its capacity.

In the hall of the parish house, meetings were held, lasting all of both days. From 350 to 400 persons remained throughout the continuous sessions, and the number of visitors to meetings and exhibit was about 1,000 on each day. The speakers at the public meeting included the Rev. Edward L. Parsons of California and the Rev. Wilson R. Stearly of Ohio. Bishop Talbot presided. The speakers at the day sessions included the Rev. Pascal Harrower of New York, the Rev. Lester Bradner, Jr., Ph. D.., of Providence, the Rev. Dr. Alford A. Butler, late of Faribault, the Rev. Dr. H. L. Duhring of Philadelphia, the Rev. Hugh L. Burleson of North Dakota, Mr. George C. Thomas of Philadelphia, and Messrs. H. H. Pike (New York), Henry E. Rees (Hartford), and Misses Laura Fisher (Boston) and S. F. Tuite (Cincinnati). The Rev. Carlton P. Mills, secretary of the work in Massachusetts, is critically ill.

There was a business session of the Federation, at which, by a rousing vote, it was decided to put into the field, as soon as funds can be secured, an educational secretary, whose work shall be more particularly that of organization and the stirring up of interest in the importance of better instruction of the youth of the Church. Where such interest has already been aroused, the demand for lectures is far greater than can be supplied. The Rev. Dr. William Walter Smith, secretary of the Federation, reported engagements filling all of his time to April, and demand for instruction for superintendents and teachers in many more dioceses than can be supplied. In order to respond in better measure to these calls, the finance committee of the Federation was strengthened. It was resolved to issue a work on teacher training which will supplement one or two already issued.

Three new dioceses joined the Federation. They were Tennessee, Spokane, and Oregon. How to unify the Sunday school movement was discussed on the closing afternoon, Friday, and the speakers were the Rev. Dr. Bradner (Providence), the Rev. Samuel Tyler (Cincinnati), and Mr. Robert H. Gardiner (Boston).

IN THE HOUSE OF DEPUTIES.

[*Continued from Page* 849.]

any such provision, by the appointment of the ecclesiastical authority of the diocese.

The name "General Clergy Relief Fund" was recommended as the name of the relief fund, instead of the old and cumbersome name now in use.

TUESDAY, OCTOBER 8.

The Rev. Dr. Winchester of Tennessee and the Rev. C. E. Haupt of Minnesota were named to fill vacancies in the commission on Suffragan Bishops. The Sunday school canons were completed, relating to examination of candidates for Holy Orders. In one relating to postulants the Bishops had stricken out the words "the English language" in the requirements on examination, and the Deputies nonconcurred.

RULES OF ORDER.

Then came a long and at times spirited debate on the adoption of rules of order. It is nearly twenty years since rules were adopted as revised, or at any rate since any were put on paper, and those offered by the Committee on Rules were prepared by two members, Messrs. Packard and Stetson, these being the only old members of the committee left in the House. Judge Saunders of Southern Virginia showed a dogmatic spirit early in the session, and so when he came before the House as champion of some amendments, the fact that he has been speaker of the Virginia House of Deputies, member of Congress, and is now a Supreme Court judge, was lost sight of. A good deal of time was consumed in needless debate and the President was given some knotty situations to unravel. Once, almost in a flash, an amendment was laid on the table with Judge Saunders protesting that he had not yielded the floor. Finally the rules were adopted, with only a few changes, the committee carrying in all save one or two minor instances.

THE PREAMBLE TO THE CONSTITUTION.

Then came a great debate on the subject of the proposed preamble to the constitution, introduced by the Rev. Dr. Huntington and printed in last week's issue—page 817. The question was on the retention of the word "American" where it starts out, "This American Church." The awful suspicion had been aroused that there was here a movement to change the name of the Church. It was a red rag to a bull, and there are several bulls returned regularly to General Convention. Judge Old of Southern Virginia was the first one to make the discovery. He argued that there are other churches in America, and therefore that this Church should not be described as the *American Church*. He moved to omit the word *American*.

Dr. Huntington made in reply one of his brilliant addresses, short and crisp. The purpose of the preamble, he said, is to inject into the Constitution of the Church a little religion, for it does not once mention the deity, save indirectly. Presbyterians are often charged with the fact that the Westminster Confession does not mention the love of God. They might retort upon us. He felt sure there is nothing in the preamble to conflict with the eighth article of the Constitution. There are none who would suspect him of lack of sympathy with other Christian bodies. For forty-five years he had labored to bring about a better relation with them, and he would cut off his right arm sooner than make the Church appear in arrogant tone. The preamble is at once a statement of fact and an expression of a hope. He thought the word might help in our enlisting of interest with Protestants, as against the Church of Rome. We are in danger of being considered a sort of appendage to the Church of England, and especially so since what has happened in this city during the last few days, and the attention we pay to a Bishop of London. We are not an annex.

Judge McConnell of Louisiana was willing to have a preamble, but could not abide the change in name. Mr. Rowland Evans of Pennsylvania was willing to use the geographical term, but only by introducing the legal title, making the preamble begin: "This American Church, the Protestant Episcopal Church." Mr. Prince of New Mexico defended the expression, as did Mr. Gardiner Greene of Connecticut and the Rev. Dr. Ringgold of Tennessee. Judge Old's amendment was voted down with emphasis, not even a division being called for.

The Rev. Mr. Shayler (Chicago) moved to substitute, in the expression acknowledging "the Holy Scriptures of the Old and New Testaments to be *the record of God's revelation of Himself in His Son*," the words "Word of God" in place of the words printed in italics. This amendment was pending at the time of adjournment.

WEDNESDAY, OCTOBER 9.

October 19th was fixed upon for adjournment, the closing service to be held at three o'clock on that day. There were propositions in

considerable numbers, among them one on a study of the laws of the Church of England as applicable to the American Church in the matter of consanguinity in relation to marriage; services to be performed by lay readers who may be also licensed as evangelists; and the manner in which a Standing Committee may act on important matters, whether in session or in a round robin letter, were brought up, but left unfinished.

THE HUNTINGTON PREAMBLE.

Then began what proved a long debate on the proposed preamble to the Constitution. This was led by the Rev. Mr. Shayler of Chicago, whose amendment to insert the words "Word of God," had been presented on the previous day (see page 855). In an impassioned speech, Mr. SHAYLER declared the Church must stand before the nation sound in the faith. Those who sympathize with a priest of this Church recently deposed, and those who send around circulars telling other priests not to make up their minds on certain points until the higher critics have spoken, should be informed that there is no doubt where the Church stands.

JUDGE MCCONNELL (Louisiana) asked that the word "inspired" be inserted before the words recommended by Mr. Shayler, but this did not prevail. Mr. WHEELER (New York) spoke on verbal inspiration, and Mr. THOMAS NELSON PAGE (Washington) said the preamble is a creed. A vigorous address was made by the REV. DR. CATHELL (Iowa), who said the Church has nothing to boast of about its accomplishment during the last three hundred years. It ought to start in and do better during the next three hundred.

The REV. DR. BRADY (Ohio), the well-known author, created the sensation of the forenoon. He wanted the plainest speech to be used. He asked why, if the deputy from New York is a master of diction, he takes nine words to describe a certain thing instead of three? The sensation came when he referred, but not by name, to a Bishop of the Church, at the time lately consecrated, who was reported to have said that the notion that the Bible is the one Word of God, and that it is the exact Word as it stands, had been prolific of a tremendous amount of infidelity. He was called to order by the REV. DR. GROSVENOR, as making invidious reference to a member of the other house, and the president admonished him to refrain.

Right at the moment the feeling was most tense came the announcement of noon-day prayers. These concluded, clear statements were made by GEORGE WHARTON PEPPER (Pennsylvania) and JOHN LORD O'BRIAN (Western New York). The REV. DR. WILMER (Georgia) continued the excitement by again referring to the Bishop whose act was in the Rev. Dr. Brady's mind, and like him was called to order. He then made the Bishop's reported attitude his own, by saying with much deliberation: "The Bible regarded as the Word of God has been one of the most prolific sources of infidelity." He proposed the statement that the Bible contains the Word of God, and said that is an impregnable position. The REV. MR. FAUNTLEROY (Missouri) referred to a letter sent out by a Brooklyn layman, repeating in effect what the Rev. Dr. Brady had intimated.

Concluding the debate on this amendment, for the negative, the REV. DR. HUNTINGTON made a short but brilliant address, able and clear, but productive of some friction. He would forfeit his claim to be a master of diction if he used nine words where three would do better, and did not have a reason. He introduced this preamble in 1898, then with the words "Word of God." He has not changed his mind. He is not holding a brief for German students, but he does think the expression of the preamble to be in line with the best modern thought by Bishop Gore and many other English Church scholars. He had submitted the phrase to a learned Bishop, who told him it is up to date but that he would have difficulty in getting it adopted—and he has. He would rather not be called deft, but preferred to be considered what Bishop Ingram described as comprehensive. He painted a beautiful picture of the steam exhaust; how it piles up an exquisite cloud but is incapable of lifting an ounce of the world's burden, or performing a stroke of the world's work. The REV. MR. SHAYLER concluded the argument. The vote by orders (on the Shayler amendment) stood: clerical, aye 35, nay 20; lay, aye 36, nay 20. So the expression "the record of God's Revelation of Himself in His Son," was changed to "Word of God."

NEW MATTERS INTRODUCED.

At the opening of the afternoon session, Mr. MANSFIELD (Connecticut) proposed a Men's Auxiliary to the Board of Missions, and Mr. Robinson (Kentucky) wanted the Presiding Bishop to have $1,500 a year for expenses instead of $800. The REV. DR. GROSVENOR (New York) moved a change of the name of the Domestic and Foreign Missionary Society to that of The Missionary Society, and Mr. LEWIS (Pennsylvania) invited the General Convention of 1910 to Philadelphia in the name of the convention of his diocese. The REV. WALTER S. HOWARD (Michigan City) proposed a triennial offering by the men of the Church.

THE PREAMBLE RESUMED.

The constitution preamble was then taken up, and continued to near the end of the session, when it was made the order of the day for Friday morning. A very clear statement was made by the REV. R. J. WILBUR (Fond du Lac), urging the word "profession" instead of "sufficient statement," and to this the deputy from New York replied that the two words were those of the collective episcopate as formulated at the Lambeth Conference.

The REV. DR. CATHELL (Iowa) spoke again, saying we need tools with which to work among Protestants, as the Church of Rome has not. For twenty-one years we have made overtures with the Quadrilateral. Now let us try something else. He thought this preamble might take the place of the Chicago-Lambeth platform, and so be worth all of the time expended upon it. We have the apostolic office because Christ gave it to us. He suggested that we give it to Baptists, Methodists, Presbyterians, and everybody else who will receive it. In that way we may compel the issue with Rome, by having one united Catholic Church against a Roman one. It may take fifty years or one hundred years to bring this about, but it is worth it. Mr. JOSEPH BRYAN (Virginia) suggested the phrase "in the year of our Lord 1607" instead of "early in the seventeenth century," and the change was ratified.

Then a new turn in affairs came. Mr. RANDALL (Maryland) proposed that the words "record of God's Revelation of Himself in His Son," stricken out in the morning, be put in again after the words "Word of God." He said this greatly strengthens the preamble and pleases everybody, for it is old school and new school. DR. ROGERS (Fond du Lac) endeavored to have the whole matter postponed, as being inexpedient at this time to prefix the statement to the constitution, but he was ruled out of order. Many agreed with him, however, as was plain from words heard in spite of the efforts of the chair. By verbal vote the words were put in again, and the REV. DR. HUNTINGTON asked the change of one word near the end.

Thus the matter stood when finally the discussion was suspended for the day, to be resumed on Friday. (See page 857.)

MESSAGES FROM THE BISHOPS.

Continuing the committee on the orders of the Reformed Episcopal Church, and a study of the possibilities of the diaconate for evangelism, the deputies concurred with the Bishops, but the changes in the Marriage and Divorce canons, or lack of change as urged by the Bishops, were placed on the calendar. On the Commission to look into possible changes in the charter and laws of the General Theological Seminary, the President of the deputies appointed the Rev. Drs. Grosvenor (New York), Mann (Massachusetts), and Israel (Central Pennsylvania), and the Messrs. Edwin A. Stevens (Newark), Francis A. Lewis (Pennsylvania), and E. P. Bailey (Chicago).

THURSDAY, OCTOBER 10.

The deputies on Thursday did next to nothing of news interest, the entire time from ten to one o'clock being taken up with amendments to canons, dilatory motions, and a few things that were sent to a calendar that is already more than full. The committee on the admission of new dioceses recommended that Eastern Oregon be accepted from the diocese of Oregon and erected into a missionary district. The line of division suggested was from the east line of the counties of Multnomah, Clackamas, Marion, Lynn, Lane, Douglas, and Jackson. The recommendation was adopted by a verbal vote till attention was called to the fact that it required a vote by orders, when it went to the calendar. Then followed a long line of canons, relating to all sorts of things, practically all of the changes being of words here and there. One of importance was to compel Missionary Bishops to act on the removal of a presbyter from one part of the district to another, only upon consultation with his Council of Advice. There was sought to be inserted a possible appeal to the Board of Missions. There was another that Standing Committees must meet to give decisions, not arrive at decisions by letter. Most of these went to the calendar.

Another matter going to the same place was a change in the original message from the House of Bishops, stating that the Bishops desire the matter of the increase and efficiency of the diaconate and evangalists to go to the Lambeth Conference, and the Bishops named in the report already presented from the Bishops were named to carry it thither.

WHAT IS A COMMUNICANT?

There was a long discussion, started by the REV. DR. MATTHEW BREWSTER (Alabama), about the definition of the term communicant. Three resolutions were presented, and all three were laid on the table.

MEN'S OFFERINGS TO BE CONTINUED.

In place of the Rev. William T. Dakin (Western Massachusetts), who is ill, and who is chairman of the Committee on Missions, the Rev. LINDSAY PATTON (Arkansas) presented a report authorizing the continuance of the Men's Thank Offering Commission and machinery for work, a triennial offering by the men of the Church, to be presented at each General Convention, and instructing the Board of Missions to do such things as it deems wise to carry out this plan. This was adopted unanimously. In the course of the debate MR. THOMAS (Pennsylvania) said he was not disappointed in the amount of this year's offering by the men, and said that when he introduced the matter in Boston three years ago, he felt that $100,000 would be a large sum. While the matter was under discussion the noon-day prayers were said, and Mr. Patton observed that it was a fortunate omen. The resolution also says it is the duty of the clergy to inform their people about missions. This was expressed as the sense of the General Convention.

MISCELLANEOUS.

JUDGE STINESS (Rhode Island) secured the adoption of a change in the constitution taken three years ago and now requiring confirmation only, giving the Churches in Europe one clerical and one lay deputy, with right to vote. This was opposed because missionary

districts have not this right, but on a vote by orders it carried almost unanimously. Mr. Stotsenburg (Indianapolis) secured the reading of a message from the secretary of the Inter-Church Conference in New York, in 1905, and it was referred. The Rev. Dr. Grammer (Pennsylvania) tried to get an order of the day for discussion of the colored Bishops matter, and the Rev. Mr. Niver (Maryland) tried with the same negative result to get a hearing on proportionate representation. An invitation was received from Kansas City for the General Convention of 1910.

It was a short session day, the afternoon being given to the resumption of joint missionary sessions, reported on another page.

FRIDAY, OCTOBER 11.

The first thing on Friday morning, in the House of Deputies, evening sessions were ordered, beginning on Monday, October 14th. The matter of the Court of Appeal was made the order when the preamble had been adopted or rejected, and the Province canon ordered to follow that in turn. The canon requiring rectors to return the number of baptized persons, in addition to diocesan convention requirements already made, was adopted. The committee on the Prayer Book, after reconsideration, declined to have inserted on a blank page the condition of membership in the Church, or references to places in the Prayer Book where information can be obtained, as urged by the deputation from Georgia, and the House approved. A calendar matter was made of the proposed committee of three in each order to prepare an office of Unction for the Sick. Mr. Morgan (New York) secured an order for the Custodian of the Standard Book of Common Prayer to present a copy each of the large paper edition to the Bishop of London, the Delancey Divinity School, the Library of the Commonwealth of Virginia, and the Wadsworth Library at Hartford. It was explained that a few copies of the Book remain in hand.

UNIFORMITY OF STATE MARRIAGE LAWS.

A long report came from the committee on Uniformity of laws on the subject of Marriage and Divorce, showing encouraging progress and telling of meetings held in Washington and New York, but it was put over to await action by the Bishops. Bishop Doane of Albany is chairman of the committee and the stated clerk of the Presbyterian General Assembly is the secretary. Mr. George C. Thomas had perfected the resolution on religious education, urging clergy and lay workers to see that ample provision is made for children at public worship and that efforts be made to secure their attendance at the same.

THE HUNTINGTON PREAMBLE ADOPTED.

Then followed an hour of as brilliant speaking as it has been the good fortune of the galleries to listen to since the Convention began. The debate was upon the Huntington preamble to the constitution, and each speaker was limited to five minutes. The mover was excepted, but when he came to the stand he said he would share the same conditions as others and take no advantage of time.

Judge McConnell (Louisiana) desired to strengthen the attitude of the Church so as to show to all the world an unequivocal position on the divinity of Christ. The Rev. Dr. Rogers (Fond du Lac) made one of the strong speeches of the morning. The debate showed the differences of opinion in the Church. Why intrude things that show them? The United States might have needed a preamble to its constitution, but the Church does not. It is 118 years too late, or 350 years too late, if we date from the planting of the English Church, or 1900 years too late if we go back to the real source. It is a virtual change of name, secured by other tactics.

The Rev. Dr. Grosvenor (New York) said a preamble cannot contain everything. It amazed him that men calling themselves Catholics cannot see that this preamble puts more religion into the constitution. He wants an atmosphere of the right sort, a touch of the divine message.

Other speakers included the Rev. Dr. J. H. McIlvaine (Pittsburgh), Judge Old (Southern Virginia), the Rev. Mr. Simpson (Oregon), the Rev. Mr. Mallory (Milwaukee), Mr. Saunders (Massachusetts), Dean Capers (Lexington), and the Rev. Dr. Jones (Ohio).

The Rev. C. L. Mallory made the point that the Prayer Book is a part of the constitution and that a preamble to improve upon it is not needed.

Concluding, the Rev. Dr. Huntington explained objections, but made no formal speech. He asked if he ought to apologize for bringing in something that took so much time, but concluded he ought not to do so. We ought to take a sympathetic rather than a polemic attitude toward Christians of other names.

Just as the last speaker finished, noon-day prayers were said.

The vote being taken by orders, resulted: Clerical, aye 55, nay 5, divided 4; lay, aye 43, nay 14, divided 4. It was therefore adopted, and if adopted by the Bishops, goes over to the next General Convention for final action. There was no special significance to the voting.

The preamble as finally amended reads:

> **"This American Church, first planted in Virginia in the year of our Lord 1607, by representatives of the ancient Church of England; acknowledging the Holy Scriptures of the Old and New Testaments to be the Word of God and the record of God's Revelation of Himself in His Son, and to contain all things necessary to salvation; holding the Catholic Creeds, to wit, the Apostles' Creed and the Nicene Creed, to be a sufficient statement of the Christian faith; maintaining the orders of the Sacred Ministry in such form as from the Apostles' time it first received the same; reverently conserving the Sacraments ordained by Christ Himself; and accounting to be members of the flock of Christ all who have been duly baptized in the Name of the Father, and of the Son, and of the Holy Ghost, has set forth and established, for the furtherance of the work to which it has been called of God, the following Constitution."**

REVISION OF THE LECTIONARY.

The president announced the following members to serve on the joint committee to revise the lectionary and report to the next General Convention: The Rev. Dr. Peabody of Massachusetts; the Rev. E. A. Larrabee, Chicago; the Rev. Dr. Harding, Washington; Rev. Mr. Llwyd, Olympia; the Rev. Dr. Perry, Mississippi; Mr. Pepper, of Pennsylvania; Mr. Morris, of Duluth; Mr. Sturgis, Colorado; Mr. McConnell, Louisiana; Mr. Clements, Harrisburg.

COURT OF APPEALS.

The Court of Appeal canon was then taken up, and at the suggestion of the committee chairman, Judge Andrews (Central New York) made a long and lucid statement why such Court is needed, and why it ought to consist of Bishops. He gave reasons why the committee did not recommend the construction of the Court in any other manner, as by presbyters and laymen, or by a bench composed of some Bishops and not all of them. He explained why the canon came in the form in which it does. Many of those who framed it are dead. The last Convention left it in such form that it cannot be changed by a new committee. It remained only with the Convention itself to change it.

For some time the debate was perfunctory. All speakers favored it, and a vote was about to be taken in a formal way when the Rev. Dr. Grammer (Pennsylvania) took the tribune and opposed the Court being formed of Bishops, on the ground that they are not judicial men. The Rev. Mr. Murdoch (North Carolina) thought its operation might be limited to six years, but that was voted down. Judge Stiness (Rhode Island) secured the adoption of a minor amendment providing that the Court should not include as judge the same Bishop who might be on trial. The Rev. Mr. Parsons (California) agreed with the Rev. Dr. Grammer, and Mr. Lewis (Pennsylvania) pointed out the enormous expense of convening the whole House of Bishops for a week. It would cost $10,000 at least, not to mention the inconvenience and delay to the Bishops and their work. The Rev. Dr. Mann (Massachusetts) referred to the Pope's recent letter on Modernism, and said Rome dabbled in something it knew little about—modern thought. The more our Church concerns itself with its real tasks, and the less it encourages trials for heresy by providing publicity agencies for them, the better. The vote being taken by orders, it stood: Clerical, aye 35, nay 22, divided 7; lay, aye 27, nay 30, divided 4. There were at once many motions to reconsider, to lay on the table, and to make an order for Monday. Finally the last named course was taken, on the ground that the vote, the result of which has just been given, was on the first section of the canon and not on the whole of it.

[For telegraphic reports of the sessions of Monday, October 14th, see page 853.]

THE MYSTERY OF THE HOLY TRINITY.

It is remarkable that the apostles seem to have experienced no intellectual difficulty in regard to this Trinity in the Godhead. I suppose this is to be accounted for by the fact that difficulties in logic do not trouble us at all where facts of experience are in question. Thus we are often ludicrously at fault in attempting to give a logical account of quite familiar experiences, for example, of the inner relations of those three strangely independent elements of our spiritual being, will and reason and feeling, or of the relation of mind and body. But our inability to explain facts logically goes no way at all to alter our sense of their reality. Now the apostles lived in a vivid sense of experienced intercourse, first with the Son, then with the Father through the Son, later with the Holy Ghost, and with the Father and the Son through the Holy Ghost. This vivid experience, outward and inward, made logical formulas unnecessary. When the formula of the Trinity—three persons in one substance—was developed in the Church later on, through the cross-questioning of heresies, it was with many apologies for the inadequacy of human language, and with a deep sense of the inscrutableness of God. The formula was simply intended to express and guard the realities disclosed in the Person of Jesus Christ, and great stress was laid on the Divine Unity.—*Bishop Gore.*

"The only real way to prepare to meet thy God is to live with thy God, so that to meet Him shall be nothing strange."—*Bishop Phillips Brooks.*

A WEEK WITH THE WOMAN'S AUXILIARY

What the Women Workers Said and Did

UNITED OFFERING FOR WOMAN'S WORK

MONDAY, OCTOBER 7.

THE adjourned meeting of the Auxiliary was resumed on Monday morning and opened with a short service of prayer by Miss Sallie Stuart of Virginia. Branches not represented at the Wednesday meeting were noted. Boise, Spokane, Arizona, and Oregon responded.

THE UNITED OFFERING.

Miss Emery called on MRS. CLAPP, of Connecticut, for the report of the committee on United Offering. The report was as follows: "The committee on United Offering of 1910 have considered very carefully the resolutions offered on Wednesday last and have expressed their report in the following resolution:

"*Resolved*, That the United Offering of 1910 be given to the Board of Missions for woman's work in the mission field, including the training, sending, and support of women workers, also the care of such workers when sick or disabled; but that a sum not exceeding $15,000 be devoted to a building or buildings approved by the Board of Missions on the recommendation of the General Secretary of the Woman's Auxiliary; and also that to our united gifts there shall be added our united and earnest prayers that God will put it into the hearts of many faithful women to give themselves to the work of the Master in the mission field."

After some little delay, the report was accepted. An animated though wholly amicable discussion followed, in which resolution after resolution was offered, discussed, voted upon, and tabled. The discussion opened with an amendment from SACRAMENTO that $200,000 be set aside for the use of women's work, the remainder to establish field secretaries in the seven missionary districts. DELAWARE wished to amend the resolution by suggesting that instead of saying a sum "not exceeding $15,000," a definite sum be designated, as $10,000, or $15,000. MICHIGAN wished to substitute $25,000 for $15,000. PENNSYLVANIA thought the resolution perfect. MILWAUKEE wanted to add "and a sum not to exceed $10,000 be set aside to draw interest to be used for any urgent needs among women workers." DULUTH wished $50,000 to be devoted to maintaining industrial schools among the colored people.

At this moment, Mrs. Clapp, chairman of the committee, offered an explanation of the various considerations which had led the committee to make its resolution in the form presented, and by very clear statements showed that the resolution covered almost all of the amendments or embodied them. Finally, the original resolution was again before the assembly. Noontide hour having arrived, the Rev. William Cabell Brown of Brazil read the missionary prayers. Notices were given out and the meeting adjourned until three o'clock.

A DELIGHTFUL LUNCH.

All the diocesan officers and the representatives had been cordially invited to partake of a lunch served by the women of Richmond at the Jefferson Hotel Annex. Five hundred and fifty women, and Bishop Hare, the Bishop of St. Albans, and Bishop Montgomery of the S. P. G. were also invited. The famous Virginia beaten biscuits, fried chicken, and salads were served. After lunch, Bishop Hare made a short address, to which Miss Sallie Stuart responded most happily.

DISPOSITION OF THE UNITED OFFERING IS DETERMINED.

When the afternoon session opened, business left over from the morning was resumed. A vote by dioceses was called for on the United Offering resolution. It resulted in an entirely unanimous adoption of the resolution of the committee, and the doxology was sung with genuine heartiness. MISS EMERY was most thankful for the unanimous vote, for it was again a *united* offering, and the yielding of individual wishes to the desires of the majority marked an advanced step in the life of the Auxiliary, which she hoped would bear fruit for the coming years.

TRIENNIAL REPRESENTATION.

The report of the committee on Triennial Representation was read by Mrs. Irvine of Southern Ohio:

"*Resolved*, That the representation at the next triennial meeting be confined to diocesan officers, duly elected or appointed at the last diocesan meeting."

The committee recommended that in each of the years intervening between this and the next triennial, the diocesan branches consider what officers shall be entitled to represent them. MISS EMERY explained that in 1874, not only officers, but everyone interested in missions or Auxiliary work were urged to attend, but that now the branches had increased so rapidly that some limitation was necessary. MARYLAND spoke of the limitations in representation in all large bodies. SOUTHERN VIRGINIA advocated only diocesan officers. CHICAGO wished the number limited to five diocesan officers. WASHINGTON wished to follow the example of the General Convention and have limited representation. NORTH DAKOTA was willing that missionary districts should send two, and dioceses four, representatives. All resolutions were tabled and the original resolution adopted with its accompanying recommendation.

MISCELLANEOUS.

Various resolutions followed. A resolution was passed, urging frequent prayer that more women workers would offer themselves for the field. A motion was carried that a list of all who had or had not paid their share of the $100,000, or apportionment, be printed in the *Spirit of Missions*.

MISS EMERY of New York extended a cordial invitation to the Auxiliary to meet the next time in New York, in case the General Convention met there. Her invitation included an interesting bit of history. In 1870 two women were appointed to further the cause of missions and see what steps could be taken towards forming an organization. One of these was Mrs. Fay of New York; the other, Miss Sallie Stuart of Virginia, the present presiding officer.

Resolutions of thanks were passed by motion from the EASTON branch to Miss Stuart and to the women of Virginia for their most cordial hospitality.

TUESDAY, OCTOBER 8.

On Tuesday morning began the series of conferences so dear and so helpful to the diocesan officers. Previous to the meeting, all missionaries were again invited to the platform and introduced individually. It was like having heroes and heroines of some dear, delightful story suddenly step out from between the pages, and the three-minute limit placed upon their talks was lamented again and again.

REV. JOSHUA KIMBER.

At 10:30, the Rev. Joshua Kimber who, "for forty years has served the Church, day in and day out," held a conference with the women, over which Mrs. Black of Georgia presided. Mr. KIMBER told of the interest and care shown by the Board in the missionaries sent out to various fields. Each missionary is provided with an outfit according to his needs and his expenses are paid from the time he leaves home until he reaches his destination, where his salary begins. When his vacation of one year comes, he is allowed it at the expense of the Board and his salary goes on.

A distinction was made between salaries and stipends. The former are paid to a missionary in the foreign field and the latter in the domestic field and is supplemented by missionary boxes.

GEORGE C. THOMAS.

Mr. George C. Thomas, treasurer of the Board, held the next conference, which was presided over by Miss Taylor of the Southern Virginia branch. He was plied with questions, of which the following were some of the most interesting:

Question.—What effect would it have upon the mission field if we should change the object of our United Offering?

Answer.—"I should have said to the Board, We must curtail. We shall see whom we must retire from the mission field. It would have been my duty to prepare for what might happen at the close of three years. We are expending $60,000 a year from the interest on your United Offerings."

Q.—On what basis does the Board divide its funds among the districts and dioceses?

A.—Committees are appointed. Each has charge of various districts. Then there is a general committee on Porto Rico, Hawaii, the Philippines, and Alaska, domestic districts far away from the United States; a committee on domestic fields, and a committee on expenses. The committees confer with the Bishops and bring the needs before the Board. These committees get down as close as they can to what they think the Board can give, and ask for appropriations, which are then made.

Q.—What is the cost of maintaining the Board of Missions?

A.—Eight per cent. of all the money that passes through the hands of the Board, which is less than the cost of maintaining any other Board of a similar nature. The salaries of the secretaries are paid, but the treasurer draws no salary. There are twenty-four clerks in the treasury department, and they do not put on their hats and bonnets the minute the clock strikes six. Each secretary has a stenographer, and there is not a more splendid lot of women anywhere than they. All communications must be put "in form" and leaflets printed, so that there is an expense for printing. The building was given, and pays for itself, so nothing is paid for rent.

Q.—What is the reserve fund?

A.—Every bank has a reserve fund. It is essential. A house in Baltimore was given to the Board. Fire swept over the city and consumed it. The lot was condemned for a street and yielded the Board $108,000 for the reserve fund. A woman gave $50,000 towards the reserve fund, and that was the means of two other persons giving $25,000 each. The reserve fund is now $371,000. The salaries of the missionaries must go on even during the dry times of the Church, which are from January to April, when the churches are not sending in money, so we borrow from the reserve fund. This year we borrowed $138,000. We want the reserve fund to reach half a million.

Q.—What does it cost to run the Woman's Auxiliary?

A.—$7,000.

Q.—What is an authorized special?

A.—When a district or diocese has done all it can to raise

money in legitimate ways, and the need is still pressing, and the Board cannot give more for this district, the Board authorizes the Bishop of that district to send someone out to make appeals—and he goes with the endorsement of the Board.

Noon-day prayers followed the conference, and were read by Dr. Lloyd. At 3:15 an impromptu missionary service was held at Masonic Temple for those unable to find room at St. Paul's Church.

Mr. Thomas announced that the $10,000 which was set aside from the United Offering of 1907 would be given to Sendai, Japan, to build a mission home for women, one wing of which would be for women training as mission workers, and another for a Christian shelter to young women attending school.

JUNIOR AUXILIARY.

At 2:15 P. M., in the parish house of Holy Trinity, an informal conference of Junior Auxiliary diocesan officers was held. The matter of badges was discussed. The majority of the dioceses are using and expressed a preference for the silver shield with the blue cross upon it. Pennsylvania has a special service at the bestowal of the badges, in which the child being asked if he will "study, pray, and give," answers, "I will." He is then reminded that when he ceases to be a junior, he must return the cross. Massachusetts gives the badge as a diploma for scholarship.

At three o'clock, BISHOP MONTGOMERY addressed the secretaries and privileged them to ask him questions. He spoke of the missionary work carried on in India, of the Indian respect for external evidences of Christianity, and said that, not missionaries, but good parishioners were asked to come out and settle among them. He spoke also of the joy of being a missionary, and said that the chief thing necessary was "character."

WEDNESDAY, OCTOBER 9.

Missionaries were again assembled on the platform and introduced to the women assembled, some of them speaking briefly of their work.

WOMAN'S AUXILIARY AND THE BOARD.

At 10:30 A. M., the conference over which Mrs. Funsten of Boise presided, was conducted by Mr. John W. Wood, corresponding secretary, the topic of the conference being The Woman's Auxiliary and the Board's Enterprises. MR. WOOD said that the enterprise which the Church has in hand is to help and to do something for others —an enterprise which sets free the mind of the people. He spoke of the widespread illiteracy of China. "When minds are bound, it is almost possible for a nation to rot." Schools are a necessity and are doing much to set free the minds. He called to mind the names of our splendid women in the mission fields, women who were interpreting the love of God by ministering to the bodies of the people.

The following questions were asked of Mr. Wood:

Question.—What is the most efficient and important help the Woman's Auxiliary can render to the Board of Missions?

Answer.—Keep on as you are doing, and instil the spirit of missions into the lives of the people. Keep up an educational campaign. Don't let the people of the parish feel that the Auxiliary has a monopoly of missions.

Mr. Wood tried to persuade Mrs. Evans of Anvik to address the Auxiliary, but her reticence in speaking of herself would not permit her to do so, so her little Indian charge, whose face shone with awakened intelligence and whose general appearance betokened motherly affection and care, was lifted to the desk and became a silent witness of her work.

MISS DIXON of South Dakota related an incident of the Indian convocation, where the Indian women laid down as their offering $2,700, $700 of which was for the United Offering. Seven years ago the work was all being done for them; now they are helping all over the world.

MRS. ARTHUR S. LLOYD of New York, who travelled around the world with her husband, Dr. Lloyd, told of a Japanese boy in Tokyo who assembles the boys of the college in the play-ground, sings and prays with them, and addresses them. It is his desire to be a priest, although his father opposes it, and wishes him expelled from the school.

The next question asked was: How much does it take to support women workers in the field? *Ans.*—$60,000 annually.

MRS. ALSOP was introduced, and spoke of the need of rebuilding St. Andrew's Priory in Hawaii. She was followed by MISS VAN HOLT of Hawaii, who said that the Chinese branch of the Auxiliary at Honolulu was the only Chinese branch in the domestic field. Questions were again put.

Question.—If all specials were stopped from 1907 to 1910, would it help the Woman's Auxiliary?

Answer.—It would.

Q.—What approval would this move receive from the Board of Missions?

A.—It would receive the approval, providing there was not a falling off in gifts.

Quite a discussion on stipends followed this question.

MRS. WILLOUGHBY CUMMINGS of Canada rose to say good-bye to the Auxiliary. She asked that the Auxiliary join the women of Canada in observing St. Andrew's day as a day of intercessory prayer for more women workers in the field.

The Rev. W. S. CLAIBORNE of Tennessee summed up the mountaineers under his supervision as "honest, straightforward, and truthful, and ready always to stand by their code of ethics." The only hope for the mountaineer is for the Episcopal Church to go in and do its duty by him."

MRS. JENKINS of Ketchican, Alaska, thought that one of the helpful things in her good work in Alaska was serving as a hospitality committee to young men away from home, and surrounding them with a Christian atmosphere; and this she does amidst the multiplicity of her other duties.

Others who participated in the morning's conference were Mrs. Nicholas of New York, Mrs. Hubert of Los Angeles, Miss Taylor of Virginia, and Mrs. Black of Georgia.

On Friday morning, October 4th, the Bishop of London addressed the women of the Auxiliary at an early hour, in the Masonic Temple. The address was a stirring and helpful one.

THURSDAY, OCTOBER 10.

CONFERENCE ON UNITED OFFERING.

A helpful conference on the United Offering was held this morning, Mrs. J. Carpenter, U. O. treasurer of the New Hampshire branch presiding. MRS. TROTT of Washington spoke of ways and methods of raising the U. O. She was followed by MRS. CLAPP of Connecticut, who told of various interesting incidents connected with the offering of her branch. She recommended the story of "Miss Pritchard's Mite Chest," as a good one for the unthankful woman. Miss Pritchard was one who had nothing to be thankful for so would not take a blue mite chest. She was one day heard to say she was "thankful she was not a cannibal," and was immediately handed a box. One woman of Connecticut is reminded by her husband at the close of a day in which there is something to thank for, "Be sure and put something into the glad-box."

MRS. GEORGE C. THOMAS of Pennsylvania answered two questions. The first was: "Tell something of your methods of raising money in Pennsylvania," and second, "What was the greatest cause of increase in your U. O.?" She advocated establishing in each parish, first of all, a parish treasurer who was to emphasize two things, first that the United Offering is a thank offering, and second that it should be over and above our usual offerings and should not interfere with any other.

DEACONESS LYONS of Virginia said that the mountain women among whom she worked had no conventionalities to guide them and their course was mostly downwards. But "Mollie" was striving along the upward course. She received for her first birthday present fifty cents, and handed Miss Lyons a quarter for the United Offering. It was all the money she had.

MRS. TRUSLOW of New York emphasized that in the selection of treasurers only those should be chosen who could give time, thought, and prayer to their work. She thought every woman should be given a chance to give to the offering even though she was extremely poor, and told of one woman who was blind and poor yet insisted on giving her share.

MISS BYERLY, one of the United Offering missionaries in Wuchang, China, brought greetings from the women there, and told how the branches met and made things which were sold and the proceeds devoted to the United Offering. They sent $202.90.

WITH THE EDUCATIONAL SECRETARY.

At 10:30 a conference with the educational secretary, the Rev. E. P. Smith, began, over which Mrs. Hopkins of Chicago presided. MRS. HOPKINS pleaded for the historic sense in connection with the educational work. She asked all to consider briefly what Boston meant to us three years ago, what Richmond means to us now. She enumerated the qualities of the Puritan as frugality, accuracy, concentration of energy, and those of the Virginian as personal magnetism, royal-heartedness, generosity, intelligence, and thought; that the two amalgamated produced a great flower of manhood and womanhood, which should blossom forever, for what "God had joined together no man should put asunder." She said also regarding the missionaries going forth, "if we are to send out missionaries, we must send them forth with a deep devotion to the Divine Body of Christ."

Mrs. Hopkins introduced as her first speaker MRS. COLE, who said that Western New York was divided into six districts. Classes were established with appointed leaders. A study course appointed by the Educational Secretary was followed. Reference books were purchased and a missionary library established in each parish. Missionaries are invited to speak, so the interest becomes personal.

Miss Spalding of Salt Lake was unable to be present, so her paper was read for her. In Salt Lake district, each guild gives up one meeting a month to missionary study. MRS. HUBERT of Los Angeles thought that too much was taken for granted. Many women do not even know what the Woman's Auxiliary is, and so should be instructed. In California, a monthly meeting is held which is open to every one. Text-books are used. A basket is passed containing questions on the district being studied. Various ones take questions and answer them if possible.

The personal influence of the woman devoted to her Master in disseminating a knowledge of missions through the parish study circles, through the missions class in the country town, and through interparochial classes, was suggested by Minnesota.

MISS HUBBARD of Pennsylvania advocated summer schools, normal classes, and study classes. In the normal class only those who

were ready to do real work should be permitted to enter; those who will carry back into their parishes the inspiration and knowledge gained. To get information for the classes, write to the Educational Secretary, go to the summer school. To get results, try to get at the missionary problems from the missionary's standpoint.

"Leaders of mission classes must be full of enthusiasm," said MRS. CHESTER of Asheville, "and interested in missions, and must remember that He who gave the commission will give the means." Pictures should be freely used. Letters from missionaries arouse interest.

A letter written from Savannah and read by MRS. BAILEY of Chicago gave the helpful suggestion that in addition to other meetings, the Savannah branch held missionary readings after the evening prayer every Friday for forty-five minutes. These readings closed with prayer and the United Offering mite-box was passed around. The plan has been pursued and has been successful for twelve years.

MISS LINDSAY of New York suggested that the best text-book on Missions is the Bible.

MRS. LAWYER of California advocated adaptation of methods to parish needs and loyalty to the Board of Missions. She told of the general meetings held weekly to which all could come for instruction and how these were divided into sections, diocesan, domestic, and foreign, so that all could go to the ones they most needed; that is, one having completed a course in one, could take up the next.

The REV. EVERETT P. SMITH, Educational Secretary, then took up the topic, "The Board of Missions and Education." He showed his charts and outlined courses of instruction and showed the books published by the Students' Volunteer Association and adapted to our own Church missions before being issued. Mr. Smith closed the service with noon-day prayer.

The usual conference or impromptu missionary meeting was held in the afternoon, representatives of seventeen districts and dioceses being present.

FRIDAY, OCTOBER 11.

MISS MARY E. HART, president of the Little Helpers of the Babies' Branch, New York, held a conference with her diocesan secretaries, introducing to them BISHOP MCKIM, who told of the great good accomplished in Akita, Japan, by the kindergarten supported by the Little Helpers. BISHOP SPALDING, of Utah, related his first experience in receiving specials by mail. The first was from the Babies' Branch and was most helpful as it came yearly to replenish the emergency fund that supplied the needs of Indian mothers and babies. DR. LLOYD told of the good done in China by the kindergartens and said they were more needed there than anywhere else.

MISS HART invited all interested in the Little Helpers to inspect the exhibit and confer with her at any time. The exhibit contained many interesting models and suggestions.

JUNIOR AUXILIARY CONFERENCE.

At 10:30 A.M. the Junior Auxiliary conference began. All Junior Auxiliary diocesan officers were invited to the platform. MRS. BUDWORTH, secretary of the auxiliaries of the foreign branches, spoke of the work carried on in the Sunday schools in the foreign lands. "We keep in touch with home through the Woman's Auxiliary and the Juniors." The topic for the conference was "Our Juniors in the Mission Field," and Mrs. Barton, the presiding officer, called upon MISS DIXON to tell about the work in Dakota and what a missionary there must be able to do. She told of how she had to shovel her own paths and make her own repairs. For five days she helped make her own fence. In addition to this she must be hospitable, ready to entertain at any time, and ready to respond to the call of a sick man or woman whenever sent for, even though they be miles away.

The REV. W. S. CLAIBORNE of Tennessee believed the Juniors could best help the mountaineers of Tennessee by coming among them. The kind of woman needed was one with a head on her shoulders and a heart to love the people. She must go into the house and teach them how to sew, cook, wash, iron, dress, and say their prayers. Sentimental, romantic people were not the kind wanted. They must be ready to help the child in the hut and show her how to keep clean and say her prayers. "The Bible is the best Book you can study for work in the Tennessee mountains."

MRS. JENKINS of Alaska described the different types of women who have come out as missionaries to Alaska. Young women frequently get the idea that when they are missionaries they are something like a Bishop and must do the Bishop's work. They should be willing, first of all, to coöperate with the other workers. Girls should have some training even if only for a brief time. A nurse is expected to do everything from nursing to mopping the floor.

From SOUTHERN FLORIDA came the suggestions of what kind of women were needed for work in the hospitals there. Only those who were working for the love of Christ were nursing in this Southern hospital, for the wages were very small.

MRS. CHESTER LYMAN of Asheville described the log-cabin which she had built among the North Carolina mountaineers. Simple in outline and with only such things in it as could be made from the wood or cobble-stones of the mountain-side, it stands as an object lesson to the poor women around it. The library is sought far and wide and magazines go many miles over the mountains.

DR. LLOYD took up the thought of training the Juniors for the mission field. Suppose a young woman wants to apply for a place in the mission field, what course should she adopt to decide whether or not she was fit? As to the spiritual side, there is no need for a woman to apply with all the learning in the world, unless she knows that Jesus is the Life and Light. How do you know if you are personally fit? First test yourself in your home. Do the different ones lean on you? Do they turn to you for help in a crisis? That's the test of the Christ in your heart. You can't help attracting people to you if you possess human sympathy. Human sympathy is a divine gift.

Physical strength counts too. You must have strength to wash and iron and cook and scrub floors. If you have nerves, you're not good for the mission field. You must have training. The more absolute reverence and care we have in training our minds, so much the better. Know how to tell women how to do the ordinary things of life well. A nurse's training is good. She learns to obey. It is only the self-centered woman who breaks down—the one who tries to do the Bishop's work for him.

As usual, the conference closed with noon-day prayer led by Dr. Lloyd.

TRAINING FOR THE MISSION FIELD.

The afternoon conference, presided over by MISS KNIGHT of Milwaukee, continued the thought of training young women for the mission field. DEACONESS KNAPP, of the New York training school for deaconesses, outlined the training as—first, scholastic; second, practical; and third, devotional. First she is taught reverence, obedience, self-control. She is trained to take the doctrine of the Atonement and make it helpful to a troubled soul. Second, she must have a knowledge of first things and is given a hospital course. Third, she is taught the devotional life through the services in the home. Her education tends to make her humble.

MISS HUBBARD of Philadelphia told of her experience with a class of girls in the deaconess home, speaking along the same line.

DEACONESS GOODWIN, Travelling Secretary of woman's work in the Church Students' Missionary Society, held the interest of all as she spoke of her visits to Church schools and colleges in the interest of urging the young women to offer themselves for the mission fields. MISS EMERY suggested that the Junior leaders prepare the way for Miss Goodwin.

MRS. ROOTS of Hankow recommended the two deaconess training schools as being of inestimable value in China. Nothing was too small for a graduate of either school to do. The schools are a clearing house for China. They take in the women of various types, and sift out those who would be failures in the mission field. Mrs. Roots wanted only the *best* women for China. "There is no room for the second best, those whose bodies are not quite strong, who are not thoroughly trained, who are tactless, or who are self-willed. The distance is too great for them to come and be failures. Persecution may come and we want no cowards. Isolation may come, a second-rate woman won't do then. Temptations are greater in China than elsewhere. We all get cross in China. The women who come must learn to control their tempers. We want leaders; those who are there must duplicate themselves."

MISS EMERY summed up the day's conferences by saying that the great training school is the experience of Life. The two great text-books are the Bible and the Prayer Book. She recommended as good reading the story of *Sir Gibbie* by MacDonald, and mentioned the character of the old woman who was full of Bible learning, and bade the Juniors remember to have "utter forgetfulness of self, and an entire remembrance of God."

This was the last conference for the week, and in the Masonic temple.

AUXILIARY NOTES.

THE MISSES GIBSON received at the Bishop's residence for the diocesan officers of the Junior Auxiliary from five to seven, on Friday. All were most delightfully entertained.

ON WEDNESDAY afternoon, all diocesan officers, missionaries, and representatives of the Woman's Auxiliary were received at the beautiful home of Mrs. Stewart of Brook Hill. Tea was served on the lawn. A reproduction of the old Jamestown tower was one of the interesting features of the afternoon. Free transportation was given to the visiting women through the courtesy of the railroad, and the afternoon will long be remembered as one of the happiest events of the convention.

FRIDAY AFTERNOON, from five to seven, Mrs. Wallace, secretary of the Virginia Babies' branch, received the diocesan secretaries in honor of Miss Hart. The secretaries enjoyed a talk from Deaconess Drant and also the good exhibit of Babies' branch articles used as models, and also a means of interesting the little ones, such as the Akita kindergarten with Miss Mead in miniature at the piano, the tiny font, the Indian babies strapped to boards, Chinese shoes, flags of all nations, scrap-books made by children. All these made the afternoon very attractive.

THE WOMAN'S CLUB, a literary society of Richmond, receives the members of the Auxiliary every afternoon throughout the Convention, and the spacious old homestead which the club is fortunate enough to own is the scene daily of a pleasant gathering of women, who talk over the day's conferences and meet old associates, over a cup of tea served by their cordial Southern hostesses. The various

Bishops have been invited to speak before the club during the past two weeks.

The Junior Auxiliary has a fine exhibit of educational helps, object-lessons, children's study scrap-books, and articles made by children for Christmas boxes in the rooms of the Richmond Art Club, where tea was served every afternoon to the visiting members.

The various churches of the city have been taking turns in serving tea to the Woman's Auxiliary every evening at All Saints' parish house, and here, each day, may be seen the sisters of various orders, the deaconesses, the Bishops, and visiting diocesan officers, and an opportunity is thus afforded to meet the interesting people of the Convention.

DEATH OF THE BISHOP OF FREDERICTON.

THE Right Rev. Hollingworth Tully Kingdon, D.D., D.C.L., Lord Bishop of the Diocese of Fredericton, passed away on Friday night, October 11th, at 11:45 o'clock.

The end came in the presence of Mrs. Kingdon, Mrs. Beverley Robinson, his mother-in-law; his daughter, Miss Nancy Kingdon; Coadjutor Bishop Richardson, and Dr. Crockett, the family physician.

His Lordship had been in failing health for a long time, and about a year ago his malady became so serious that the appointment of a Coadjutor Bishop was made to relieve him of the active duties of his office. For the past few days he had been growing weaker, and a sharp turn for the worse came about eight o'clock on Friday night, and despite medical aid, he sank rapidly until the end.

On September 3rd he officiated at the marriage of his stepdaughter, Miss Violet Marsh, to W. B. Clement. A few weeks later, he removed from his home on St. John Street to Church Street, and on this occasion donated his fine library to Trinity Church, St. John, N. B.

As soon as the venerable prelate had breathed his last, the solemn tolling of the bell of Christ Church Cathedral awoke the city to a realization of the sorrow which had fallen, not only upon the widow and daughter, but upon the entire diocese.

Bishop Kingdon was born in London, England, April 16th, 1835. He was, therefore, in his seventy-first year. The family, of which he was a worthy representative, has been traced back to the year 1450, and an account of its origin, together with its coat of arms, may be found in books of heraldry. Bishop Kingdon received his primary education in St. Paul's School, London, where he rose to be captain of the school. In 1858 he was graduated from Trinity College, Cambridge. He was granted a place of honor on the list of mathematics, but owing to illness he could not finish and was not classed.

Leaving Trinity College, he studied for a year in Cuddesdon College, under Canon Liddon, and there he was elected a scholar. He was ordained deacon by Bishop Wilberforce, of Oxford, and priest by Bishop Hamilton, of Salisbury. For three and a half years he served as curate of Sturminster Marshall, and for two years afterwards officiated in a like capacity at Devises. Then, for a period of five years, he was vice-principal of Salisbury Theological College, after which, for nine years, he was curate of St. Andrew's Church, Wells Street, London. Subsequently for some time he was vicar of Good Easter (a corruption of "God's Easter"), near Chelmsford.

While there he was elected Coadjutor Bishop of Fredericton, and was consecrated July 10th, 1881. In the same year he received the degree of Doctor of Divinity, from the University of Cambridge, England. In 1902 the same degree was conferred upon him by King's College, Windsor, N. S., and later he was created a Doctor of Civil Law by Trinity College, Toronto.

In 1902, on the death of Bishop Medley, Metropolitan of Canada, he became head of the diocese.

A man of unflinching integrity and ripe scholarship, Bishop Kingdon has not only efficiently performed the duties of his high and holy office, but has also contributed powerfully, by means of a facile pen, to the advancement of religion and pure morality. Among his other works, the book *Fasting Communion*, published in 1873, attracted widespread attention. While serving on the committee on divorce, to which he was appointed by the Bishops of the ecclesiastical Province of Canada, he published a pamphlet on the subject, the main tenets of which were afterwards crystallized into part of the report of the Lower House of York Convocation.

In 1890 he was appointed to deliver the Bishop Paddock lectures at the General Theological Seminary, New York, being the first other than a United States citizen to act in that capacity.

Ever a deep student and lover of books he possessed an immense library, the riches of which he himself but imperfectly knew. It is known that there are many nearly priceless works in the collection, among them being a Latin manuscript dated 1268.

Bishop Kingdon was married in the Cathedral, Fredericton, in 1890 to Anna Beverley, daughter of Lieut-Colonel Beverley Adino Robinson, and widow of George William Marsh. There is one daughter, Anna Phillips. Mrs. Kingdon's two daughters, born of her former marriage, also survive.

The burial service will be held at the Cathedral on Tuesday afternoon.

Bishop Coadjutor Richardson succeeds him now as Bishop of Fredericton.

MISSIONS IN THIS GENERAL CONVENTION.

[*Continued from Page* 854.]

education and by the influences of Christian religion that they will be placed on a plane high enough for self-government.

With great earnestness he demanded justice for the Filipinos, saying that they had been most shamefully treated by the American people, who were responsible for much of their degradation. Again and again he repeated, "I demand justice for the Filipinos." He asserted that great corporation interests in this country in order to make a gain for themselves were making the Filipinos pay enormously for everything, and by this means are grinding the people and keeping them in abject poverty. Again he exclaimed. "It is time to stop petitioning representatives in Congress. The Christian Churches should demand that Congress give the Filipino common justice and a little mercy." "Tnere are other things that we want out in the Philippines," concluded the speaker. "We want men, and we want you to remedy the injustice which has been done by this country to the people of the Philippine Islands."

There was a perfect storm of applause which followed the Bishop's speech; and indeed before he closed the Presiding Bishop had warned him that his time was up, but the audience demanded that he continue speaking.

TO OMIT "DOMESTIC AND FOREIGN."

The Rev. Dr. Grosvenor (New York) asked for and received the privilege of giving notice that he would at some later time ask that the words "domestic and foreign" be stricken from the title of the Missionary Society, so that the title would read "The Missionary Society of the Protestant Episcopal Church of the United States of America."

On Thursday afternoon, October 10th, Bishops and Deputies again sat in St. Paul's and heard reports of the missionary work of the Church. There was the same crowd as on previous days. Bishop Tuttle presided. The topic was "The Latin Countries" and the speakers were Bishop Knight of Cuba, Bishop Aves of Mexico, and Bishop Kinsolving of Southern Brazil. Bishop Aves desires more money for buildings because of high rentals, and Bishop Kinsolving wants more schools.

At the close, Bishop Olmsted of Central New York presented a resolution for a joint council of advice for work among the deaf mutes, just as there is a council on the work among the blind. The Presiding Bishop thought the matter not in order.

The great speech of the close, after the regular ones had been heard, was made by Bishop Brewer of Montana. He asked for $15,000,000, to be divided in equal parts among work among the negroes, work in the foreign field, and work in the domestic one, or, as he put it, "between the Atlantic and the Pacific waves." He told how it is possible to get any sum of money for smelters, if only it can be proved that the investment will pay. The Bishop showed how the large sum will surely pay. The speech aroused much enthusiasm, and whether adopted later or not, it helped on the missionary interest, and it was said that possibly that is what the father of the apportionment plan expected.

Prudence, in the service of religion, consists in the prevention or abatement of hindrances and distractions; and consequently in avoiding or removing, all such circumstances as, by diverting the attention of the workman, retard the progress and hazard the safety of the work. . . . But neither dare we, as Christians, forget whose and under what dominion the things are, which stand around us. We are to remember, that it is the world that constitutes our outward circumstances; that in the form of the world which is evermore at variance with the divine form or idea, they are cast and moulded; and that of the means and measures which prudence requires in the forming anew of the divine image in the soul, the greatest part supposes the world at enmity with our design. We are to avoid its snares, to repel its attacks, to suspect its aids and succors, and even when compelled to receive them as allies within our trenches, yet to commit the outworks alone to their charge, and to keep them at a jealous distance from the citadel. The powers of the world are often christened, but seldom Christianized. They are but proselytes of the outer gate: or, like the Saxons of old, enter the land as auxiliaries, and remain in it as conquerors and lords.—*S. T. Coleridge.*

AT THE GENERAL THEOLOGICAL SEMINARY

Bishop of London and Father Waggett are Speakers

SEMINARY IS NOT MAKING MERELY PROFESSIONAL MINISTERS

A Washington Irving Memorial Church

OTHER CHURCH NEWS OF NEW YORK

The Living Church News Bureau
New York, Oct 14, 1907

PLENTY of illustrations, if any were needed, of the desire on the part of its authorities to make the General Theological Seminary a useful centre of broad culture and deep Spirituality are just at this time in evidence. Last week the Bishop of London gave one of his simple, frank, warm-hearted, and, withal, intellectual talks to the young men. Taking for his text Rev. xiv. 6, "And I saw another Angel fly in the midst of Heaven, having the Everlasting Gospel to preach to them that dwelt on the earth," the Bishop said that from amongst all the things he had been thinking over to speak to his young friends about, he had chosen this first because this was the text that the preacher took when, ten years ago, he, the Bishop, stood alone before the altar of St. Paul's Cathedral with ten thousand of his East-siders in the congregation, to be consecrated their Bishop; and because this occasion to-day was peculiarly solemn to him from the fact that in all probability he would never have the opportunity of speaking to any of his young hearers again. He would therefore speak to them, not about themselves, or of the characteristics of a good minister of the Gospel of Jesus Christ, but of "The Everlasting Gospel" itself.

The Bishop then alluded to the trouble that was being given in England (though he himself did not deem it very serious) in regard to The New Theology. He proceeded to draw a strong contrast between The New Theology and The Everlasting Gospel, most convincingly in favor of the latter. The whole simple address was just brimful of a power, the secret of which, one of course felt to be the power of a great and absorbing love for souls. He told the young men that each was to be an "angel," borne up on the two wings of Prayer and Sacrament, to carry the Everlasting Gospel to them that dwell on the earth; that they were to be "ordained for the world." The effect of such words from such a man can only be splendid.

The Bishop has been spending several days with Dean Robbins in the quietude of the seminary.

This week Father Waggett is to lecture in the seminary, whom no one can possibly accuse of narrowness or lack of the "Scientific Temper." These are by no means isolated instances of the opportunities that are being given to the students themselves as well as to the clergy for keeping abreast of the scholarship of the time, and this fact seems to make dead against the imputations of a recent writer of an article in one of our leading Eastern Church papers, who seems to be badly confused in his mind as to the differences between a General University and a General Seminary.

No one recognizes more fully than do the present authorities of our great institution in Chelsea Square the need of broad culture and wide knowledge for the clergy of the coming days; but they also realize that the ministry, in one of its most important aspects at any rate, *is* a profession for which special training is essential. The trouble is to-day that comparatively speaking, so few of our clergy are really familiar with the details of their professional work. We may feel well assured that nobody realizes better that the Dean that the man who has his clerical profession as a profession, *and nothing else,* sticking out all over him, is not likely to be a ministerial success; but such men are not going to be graduated as a rule from the General Theological Seminary. What is really needed is that the administration should be trusted.

WASHINGTON IRVING MEMORIAL.

A movement is on foot in connection with St. Mark's Church, Tarrytown, a memorial to Washington Irving, to pay off the entire indebtedness by November 28th, which will be the anniversary of the death of Irving, and to have a general celebration at that time. There is a mortgage of about $8,000, created when the parish house and rectory were added to the plant. The parish will celebrate its fiftieth anniversary June 1st of next year. An appeal telling the facts has been sent out with the signature of the rector, the Rev. Thos. A. Haughton Burke, and of parochial officers, and with the endorsements of the Bishop and the Archdeacon of Westchester.

NOTES.

The Rev. C. R. Stetson commenced his work as vicar of Trinity Church on Sunday, the 6th inst.

The New York Churchman's Association met on the 7th, at the Hotel Manhattan, for their annual fortnightly meeting. The subject for discussion was "Boys," and the speakers were the Rev. Philip Cook, and the Rev. Frederick H. Sill, O. H. C.

"LET HIM THAT GLORIES."

By Marie J. Bois.

THERE is a very familiar sign which, in the country at every railroad crossing meets the eye of the passer-by: *"Stop, look,* and *listen,"* and instinctively, whether aware of it or not, the traveller obeys the injunction. Carelessness on his part would mean death or fearful injuries.

That same sign of warning is put up by the Church in her wonderful Christian Year, though thousands rush by, heedless of the warning; rush by—to their final destruction.

In each life, too, there are crossings with danger signals, and needful it is for each soul to heed the warning; to stop, to look, and to listen, ere it starts again on its way. Such a crossing is reached at the end of the summer, when vacation time almost over, we prepare for the taking up of our winter's work. It is then time to stop, to look, and to listen.

For many weary travellers the crossing may be the last but one. Happy he who, looking back on the road he travelled, sees so much mercy, so much goodness shown to him, that the end of the journey has no terror for him. Trials and sorrow may be awaiting him, but his faith cannot be shaken—*he knows that God is love,* and that love has led him and will lead him to the very end.

But how good it is to *stop* for awhile and review all that has been done for him by a loving Father, a merciful Redeemer, an ever-present Guide. With memories surging back, with a *deeper knowledge* of the marvellous mercy and love shown to a sinful world, is it a wonder that new light falls on words hitherto unnoticed, burning them as it were, in his inmost heart?

"Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment and righteousness in the earth: for in these things I delight, saith the Lord."

While we listen to such words, may we not truly "rejoice in the Lord"?—rejoice that we know Him and His love, rejoice that we know our Redeemer's mighty power to save, and the power of the Holy Spirit in our lives. Truly we may rejoice, with a deep, lasting joy which shall reach perfection when we see Him as He is, when we shall know even as we are known.

COMMUNION HYMN.

In this morning hour, Christ Jesus,
Unto Thee our prayers arise.
Humbly kneeling at Thy altar,
Offer we love's sacrifice.

Oh, forgive our great transgressions,
For Thy blood is all our plea.
Every thought, this hour so holy,
Captive let us bring to Thee.

Hungry, thirsty, we approach Thee,
Feed us with the bread divine:
Let us, lest we faint and falter,
Drink of love's life-giving wine.

Like Saint John, Thy loved disciple,
Let us lean upon Thy breast.
We are weary, heavy laden:
Precious Saviour, give us rest.

From the chain of sin's oppression
We are longing for release.
Thou, O Christ, hast paid our ransom,
Grant us, then, Thine own sweet peace.

In this morning hour, Christ Jesus,
Purest, holiest joys are ours.
Let Thy love and tender mercies
Fall upon our hearts in showers.

LILIAN.

CHICAGO PROFESSOR ON THE OLD TESTAMENT

Volume Issued by Professor Toffteen of the Western Theological Seminary

NEW CLERGY WELCOMED INTO THE DIOCESE

Gifts Placed in Church in Maywood

OTHER CHURCH NEWS OF CHICAGO

The Living Church News Bureau
Chicago, Oct. 14, 1907

MUCH interest is aroused among those who are specially devoted to the critical study of the Old Testament, by the appearance last week of the new book by the Rev. Dr. Olaf A. Toffteen of the Western Theological Seminary, on *Ancient Chronology, Part I.* This volume has been awaited with intense and eager anticipation by the leading Semitic scholars on both sides of the Atlantic, and the University of Chicago Press, in announcing this work as being published for the Oriental Society of the Western Theological Seminary, has issued a prospectus which gives a highly commendatory account of Dr. Toffteen's exhaustive and brilliant scholarship. This prospectus states that:

"This work represents the results of the latest researches in Babylonian, Assyrian, and Egyptian history. Hitherto, in the more or less experimental and theoretical readings of the cuneiform inscriptions, the chronology of ancient dynasties and of their history has been made to depend largely upon the views of the individual phase or branch of the subject, with the result of bringing about much confusion, some conflict, and much uncertainty on some of the data vital to a construction of harmonious chronology. Dr. Toffteen has critically examined the various conclusions of all the leading scholars of Europe and America, and wherever these conclusions have failed to harmonize, or wherever any supposed fact has failed to meet every possible test concerning its reliability, he has made translations of his own from over thirty of the most important ancient inscriptions in cuneiform and hieroglyphs, and in the light of the most recent discoveries from Oriental exploration he has fitted into one harmonious scheme the various data necessary to a complete chronology of the period from B. C. 3400 to B. C. 1050. This work (to quote further from this unusual prospectus) may without question be termed one of the most valuable contributions to the subject of Semitic chronology that has ever appeared."

This book on *Ancient Chronology, Part I.*, is the first of four volumes on this subject which Dr. Toffteen has written or has in preparation, and it is the first volume to be issued under the auspices of the Oriental Society of our Chicago Seminary. The second volume, which is to be published very soon, will be called *Sidelights on Biblical Chronology,* and is an examination of the data furnished by these same monumental inscriptions bearing on Biblical history. The entire volume is in fact but an elaboration of the first chapter of *Ancient Chronology.* Abraham's stay in Ur, in Horan, and in Egypt, his war with the Eastern Kings; Jacob's sojourn in Horan, the great coalition of the tribes under him, his coronation at Peniel, his removal to Egypt and his life there, are all critically examined. The history of the Hyksos follows, with several excursuses upon the Semitic migrations into Egypt. This is then examined in connection with the Exodus, and the various events underlying this biblical story. The last chapter treats of Joshua, the Judges, and the Armana period. Our entire diocese will gladly share with the Rev. Dr. Toffteen a feeling of gratification that these valuable volumes are so soon to be accessible. The one on *Sidelights on Biblical Chronology, Part I.*, will be ready about the first of December.

The new clergy who have been called to various parts of the diocese commenced work in their respective parishes during the first week in October. On Tuesday evening, October 1st, there was a large reception held at the parish house of Christ Church, Waukegan, for the double purpose of bidding welcome to the Rev. and Mrs. William W. Love, and of bidding God-speed to the Ven. Archdeacon and Mrs. W. E. Toll. Archdeacon Toll stated, in his address, that the endowment fund of the diocese, which it is his definite work now to increase, has already reached the sum of $45,000. The Rev. A. W. Griffin, the new rector of St. Peter's parish, Chicago, commenced his work with the first Sunday in October.

Reports from "Providence Kindergarten," as the new missionary kindergarten on Archer Avenue is called, show a good beginning. Forty children are already enrolled, and the average attendance is excellent. The character of the work can be readily estimated from one item recently noticed. The kindergarten teacher noticed the other morning that a little boy of about six years was unusually dull and listless. His little sister explained that their father had given the child a pint of beer the day before, and that the boy was usually dull when he had drank so much beer! The children come from Polish, Irish, and Hebrew families. At St. Paul's parish house, Hyde Park, on October 2nd, Mrs. Herman B. Butler, one of the original committee on the organization of this kindergarten, gave a valuable address, describing the various features of this important branch of Chicago's Auxiliary work.

Mr. Francis Hemington, organist and choirmaster of the Church of the Epiphany, Ashland Boulevard and West Adams Street, commenced his new series of bi-monthly organ recitals at the church on the evening of Monday, October 7th, with a brilliant programme and a good attendance. Mr. Hemington is completing his ninth year as Epiphany's organist, and has given 112 of these recitals, on the first and third Monday evenings of each month, from October to May (except in Lent) during this period. They are attended by music-lovers from all parts of Chicago and from several of the suburbs. Many of the Chicago Church organists give recitals of greater or less length in connection with their Sunday afternoon or evening services. This is done at St. James' Church, by Mr. Dickinson; at Grace Church, by Mr. Harrison Wild; at St. Paul's, Hyde Park, at the Church of the Advent, and others, either every Sunday or once in the month. Mr. Irvin Hancock, the organist of Trinity Church, Chicago, gives a series of week-night recitals at the church, with one programme a month. All of these efforts to popularize the organ are meeting with much appreciation in this great center of musical life.

The monthly meetings of the diocesan branch of the Woman's Auxiliary, which are held on the first Thursday of each month, from October to May, were well begun for the fall and winter by the meeting held on Thursday, October 3d, at the Church Club rooms. In the absence of the president, who was in Richmond, Miss Katharine D. Arnold, of St. John's branch, Chicago, took charge of the meeting. The topic of the morning was "The Work of Our Assistant City Missionaries," and the principal speakers were Sister Jeannette, of St. Mary's Mission House, adjoining the Cathedral, and Deaconess Clare, one of the two deaconesses on the staff of our city missionaries. The meeting was well attended, and the addresses were of much value and interest.

On the Nineteenth Sunday after Trinity, October 6th, in the Church of the Holy Communion, Maywood (the Rev. E. Croft Gear, rector), a beautiful window in memory of the late Mr. and Mrs. Joseph R. Albertson was unveiled and dedicated. Mr. Albertson was for years the senior warden of the parish, and served also for many years as lay-reader. The window is the gift of his daughter. The scene is the Dawn of Easter Day; two angels are gazing at the open tomb, the sun is just rising behind Golgotha, showing the three crosses. A brass plate below bears the inscription.

At this same service a new pulpit and new choir-stalls were also dedicated. In about two weeks the new parish house will be completed. When ready for use it will be one of the best equipped parish houses among the suburban parishes of the diocese.

On Wednesday, October 9th, the House of Deputies of the General Convention, by a rising vote, sent a telegram of sympathy to the Rev. Dr. F. P. Davenport, of whose serious illness they had just been informed. The telegram contained assurances of prayerful remembrances by the members of the House. The next day, a telegram was received by the chairman of the House from Mrs. Davenport, stating that Dr. Davenport was improving, and that they had strong hopes of his recovery. These tidings were announced to the House of Deputies in the midst of a very busy session, and were received with many expressions of gratefulness and relief.

TERTIUS.

"WE ARE not to be ashamed of the faculty of faith, nor apologize for it, as if it were unreasonable. Nor, inasmuch as it is the noblest of our faculties, shall we be surprised if it is sometimes difficult. It is hard, as it is supremely noble, to 'endure as seeing Him.' It would not be worth all it is worth if it were not often difficult to believe." —*Bishop of Birmingham.*

"THERE ARE, as in philosophy, so in divinity, sturdy doubts and boisterous objections. More of these no man hath known than myself, which I confess I conquered, not in a martial posture, but on my knees."—*Thomas Browne.*

THE RECENT PAPAL UTTERANCE ON MARRIAGE.

BY THE REV. AUG. PRIME.
Rector of St. Margaret's Church, Boston.

SCARCELY due emphasis has been laid, I think, upon the significance of the recent papal utterance concerning marriage, whereby the operations of the decrees of Trent is made universal, instead of being limited, as hitherto, to those lands where they have been formally promulgated. We are told so often by Roman controversialists of the blessed internal unity and changelessness which they enjoy who acknowledge the Latin Patriarch as Infallible Doctor and absolute Vicegerent of God, that it is startling to find Piux X. by a word making a new definition of Holy Wedlock necessary, distinguishing two sorts of valid matrimony, one for non-Roman Christians and one for his own subjects, and revolutionizing at once Roman Catholic theory and practice in lands like America, England, and Russia. I quote from *The Tablet,* whose exposition of the new decree is official.

"The chief point to be borne in mind is that after Easter next, any marriage between Catholics is absolutely null and void, no real marriage at all, unless it is celebrated in the presence of a duly qualified priest and two witnesses. The same is true of any marriage in which either of the parties is or has been a Catholic. Up to this time when a Catholic in these countries, in defiance of the law of the Church, has so far forgotten himself as to be married either in a Protestant church or in a registry office, the Church held the marriage to be sinful and sacrilegious and the parties guilty of grievous sin, but at the same time recognized the marriage so far to be valid and binding and the parties to be truly man and wife. After Easter next such marriages in Protestant churches or registry offices will be for Catholics not only sinful, but invalid, and the persons who contract them will have merely gone through an empty ceremony, and will be no more man and wife after it than they were before. Catholics therefore who for any reason or pressure of circumstances might be tempted into such an iniquitous course must be duly forewarned of their danger. Be it observed that this law binds all Catholics, even apostate or excommunicated Catholics. But on the other hand it does not affect those who are not and never have been Catholics. Consequently Protestants and non-Catholics generally are outside its scope, and the marriage of such in their churches or conventicles or registry offices are recognized by the Catholic Church, all things else permitting, as real and true marriages."

It has always been supposed that the essence of Holy Wedlock was the mutual pledge of a Christian man and a Christian woman who are free to contract marriage, and that the function of the priest was to solemnize that union, of which they are the true ministers, by imparting the Church's blessing. When Melchior Canus, in the sixteenth century, taught that the priest was the minister of the Sacrament (*De Locis Theol.,* viii. 5), he found few to follow him. It is true that the Council of Trent declares clandestine marriages invalid; but to define clandestinity as meaning "without the presence of the Roman Catholic priest of the parish, and two Roman Catholic witnesses" is to make a new dictionary the logical consequence.

Put the case concretely: A Roman Catholic man marries a baptized woman not of the papal obedience; the ceremony is performed by an English priest. Up to Easter, 1908, that would be a true and sacramental marriage, though the man would be liable to Roman discipline. After Easter, it would be no marriage, they would be living in sin, and their children would be illegitimate! Is not this to tamper with the changeless essence of a Sacrament?

Put another case: A child born in Austria is baptized by a Roman priest there, but is immediately removed to Russia, and grows up in the Orthodox Church, unconscious of any bond holding him to Rome. He marries according to the Eastern rite, and later returns to Austria, only to find that his marriage is held void, and his children denied their inheritance—if the State be guided by ecclesiastical law in such matters. The union of two persons both baptized in the Eastern Church is held valid; but because one had been baptized in the Roman rite, the same union is null. Is this consistent? And what a door is opened for the breaking up of families!

Nor is there any escape from such bondage: "an apostate or excommunicate (Roman) Catholic "is equally bound," *The Tablet* tells us, and has no hope of having his children counted legitimate in any country where the Pope is supreme. I know not what all this means except an attack upon the very foundations of society as deadly as that of any socialist free lover.

We hear some impatient and s perficially informed people within our own Communion railing at their Mother because of what they call her "laxer attitude" towards the problems of marriage and divorce, and yearning for the adoption of Roman methods, if not for actual submission to what is almost ironically called "the Holy See," out of regard for the sanctity of marriage. But why? The Church of England has never in any way recognized divorce *a vinculo.* She has never professed a power to legalize unions of persons too near of kin; and to-day she stands like a rock against the "marriage" of a man to his sister-in-law. This American Church, while undoubtedly falling short of the highest standard in her compromise canon (upon which a new commission is to report in 1910) is unmistakably clear in her more authoritative utterance of the Marriage Service itself: "Till death do us part," and "What God hath joined together let no man put asunder." Set over against this the teaching of the highest Roman theologians, like Cardinal Cajetan, that the Pope can license any union except that between father and daughter or mother and son (Sanchez adds brother and sister). Nor is this merely academic. I take three instances at hand. Martin V. dispensed the Comte de Foix to marry his sister-in-law; Alexander VI allowed Ferdinand of Naples to marry his aunt by blood; and the last century saw the notorious case of an Italian prince securing a papal dispensation to marry his niece. What is all this but the consecration of incest?

The one good feature of the Pope's utterance is his evident determination to diminish the number of decrees of nullity obtained by influence. When one recalls how the late Princess of Monaco was freed from her husband by papal authority on the ground that she had withheld her interior consent, or remembers how in Italy it has been a not unknown practice to engage an unbaptized witness, in order that if later deemed desirable the marriage might be annulled on that score, one may rightly rejoice at the courage which denies to a Roman prince the decree he seeks to regularize his union with an American *divorcee.* But, *per contra,* the door is opened wider than ever for cases like that of Napoleon and Josephine, where, though they were married by a high prelate of the Roman Church, the marriage was declared void when reasons of policy required that concession, on the ground that there was no record of the consent of the *parochus,* and that therefore the union was clandestine!

On the whole, here as in so many other regions, if we go to Rome for example or instruction, we return (as one has said) sadder but not wiser men.

"CONGREGATIONALISTS BUT NOT CATHOLICS."

THERE IS NOTHING "Romish" in the following, which we find in *The Missionary,* a Roman Catholic publication, and which applies equally to Anglicans:

"The religion of some Catholics is merely parochial. They devote themselves to the interests of the church they attend as though it were alone and not a part of a world-wide organization. Their religious life begins and ends in their parish. They are good-enough Congregationalists, but very poor Catholics.

"Archbishop Ireland speaks of this class of small-hearted religionists in the following trenchant terms:

" 'It may well be questioned whether Catholics in America have an adequate consciousness of the interest they should take in the welfare of the Universal Church. . . . We are, it might seem, absorbed in the parish, or in the diocese, as if the parish, or the diocese, were the whole Church, as if either could exist or flourish of its own vigor and initiative. It is as if in social and civil matters we never looked beyond the village, or the city, and cared little for the nation, of which the village and the city retain neither authority nor life. The life of any part of the Church springs from the life of the whole organism. The glory of any part of the Church is born of the glory of the whole organism, of its own wondrous universality over space and time, of its oneness in faith and government, notwithstanding its universality. Every diocese, every parish, every member of a diocese or a parish, is entitled to say—It is mine, the whole Catholic Church, the Catholic Church of all ages and of all peoples, the Catholic Church whose fount of life is the Heart of the Incarnate God, whose record during nineteen centuries is the record of the reign of Christ, whose deeds for truth and justice have ever been so radiant of splendor that naught else is required to testify to the stream of divine life ceaselessly coursing through its human framework.' "

LET NO ONE think that he is too low, or too mean and private, to follow his Lord and Master in the salvation of souls; for the work of salvation is carried on by all hands. How knowest thou, O sister, whether thou shalt save thy brother or thy neighbor, is a way of thinking that ought never to be out of our minds.—*Wm. Law.*

Helps on the

Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—*Bible Characters. The Old Testament.*

BY THE REV. ELMER E. LOFSTROM

RUTH AND NAOMI.

FOR THE TWENTY-SECOND SUNDAY AFTER TRINITY.

Catechism: XIX. and XX. Requirements, Infant Baptism.
Text: Ruth ii. 12. Scripture: Ruth i. 1-21.

THE Book of Ruth is a unit and must be studied as such by the teacher who would understand the lesson. It will amply repay study, both by reason of its beauty from a literary point of view and for the lessons which it teaches.

The story of Ruth falls in the time of the Judges and gives us the picture of those troublous times from another point of view. We are made to realize what raids like those of the Philistines and Midianites meant to individuals and families. At the same time, because the tribulations which came upon the people were the result of their own unfaithfulness, the remedy was not in fleeing the land—and at that time leaving a land meant leaving also the God of the land—but in a return to their duty to, and trust in, God. This is illustrated by the misfortunes which befell Elimelech and his family when they left the home-land by reason of the famine. That the men of the family held their religion rather lightly is evidenced by the fact that the father left the land of Israel where he could worship God; and that the sons married women of Moab in disobedience to the Law (Deut. 7:3). The move was a disastrous one, and instead of enjoying the prosperity of the alien country to which they went, God's hand was laid upon them in chastisement. The three men died, and Naomi was left with her Moabitish daughters-in-law. That to have stayed in Israel would not have meant starvation is indicated by the prosperity of their kinsman Boaz, who had remained.

This same idea runs through the whole book, and may be said to be the theme, or *motif*, of the story. When Naomi returns to the land and God of Israel, her fortunes change, and the daughter-in-law, who came with her, proves to her "better than seven sons" (iv. 14, 15), and through her she becomes one of the ancestors of David and of the Messiah. The same moral is reinforced by the experience of Ruth. She was a stranger and foreigner. The men of her country were not permitted to become naturalized citizens of Israel under ten generations, although Egyptians might come in in three (xxiii. 3-8; Gen. xix. 36, 37). From what she had seen of Naomi, she was won to her religion and gave up Chemosh and the abominations practised in Moab under the name of religion, to go with Naomi and to serve the God of Israel. Her faith was rewarded and she, a stranger, came into what was to be the royal line, and was in fact the great-grandmother of David. She is one of the four women mentioned in the genealogy of the Saviour as given by St. Matthew. The other three names are those of women who were sinners (Tamar, Rahab, and Bathsheba). Their names show that Jesus is akin to sinners. Ruth's name shows that He is a Brother to the Gentile and the alien.

The moral truth enshrined in the Book of Ruth as here set forth is not confined to that by-gone day. In the days when the government was a Theocracy, the land of Israel was equivalent to the Church of God. For the "land of Israel," substitute the "Church of Jesus Christ" and you have the truth brought down to our own time. Instead of temporal blessings, however, we look for and expect spiritual ones. Since the Church is the Divine Institution through which the means of grace may be reached, there is nothing that will excuse our neglect of her. We cut ourselves off from God's appointed way of receiving blessings when we neglect our duty to the Church. In the Church we may have trials and tribulations, but we will be in the way of receiving spiritual blessings; whereas outside of her we may indeed prosper for a time in a worldly way, but we have no right to expect the blessings which God has promised upon obedience.

The passage appointed for special study has some lessons of its own. The affliction that came to the family in Moab was seemingly a great one, but from the higher point of view it was a blessing in disguise. Had they prospered in the land of Moab, the family would doubtless have been content to stay there. It was a mark of God's true love for them that they did not prosper there. By the chastisement sent them they were brought back where God could give to the family a true blessing. To have prospered in Moab would have been a curse.

This fact also shows that God has a care for individuals and families. This truth does not rest on this case alone, but it is well illustrated by it. God sends us what is best for us. We should believe this and trust Him. If we look at what happens to us, in this light, we shall grow in grace and He will be able to lead us whither He would.

The two daughters-in-law accompanied Naomi as far as the border of the country. Such was and still is the custom in oriental countries. When a friend comes to visit them they go a long way to meet him and escort him to their homes; and when he leaves, they go with him as far as possible. This explains why Naomi let them go as far as she did, and why she expected them to go back. The law of Israel (Deut. xxv. 5), and the custom of other oriental countries, required that the brother or nearest of kin should marry a widow. This explains Naomi's words in verse 11; and the later incidents between Ruth and Boaz.

Ruth's decision was a fixed and deliberate one. She gave up not only her own country but its religion as well. Why? Clearly because she had been won by the character of Naomi. The life of the older woman had preached a convincing sermon. The faith and faithfulness of Ruth are so beautifully set forth that no doubt most people remember the Book of Ruth best by reason of this beautiful incident. We have a right to ask ourselves, if we are drawn by the beauty of the story, How does my own life preach? Would anyone be won to the faith of my Master by what they see in my life?

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, yet reserves the right to exercise discretion as to what letters shall be published.

DIVORCE AND RE-MARRIAGE.

To the Editor of The Living Church:

AS you so strongly endorse the letter of the Rev. Dr. McGarvey you publish in your issue of October 5th, I do not know whether you will be willing to print a letter taking a contrary view. But perhaps you will allow one who holds as strongly as Dr. McGarvey does to the rule of Catholic authority, to protest against his dogmatic assumption that the view he presents in regard to marriage is unquestionably that of the Prayer Book, and so manifestly the law of God that any one who marries contrary to it is living in mortal sin and should be refused the Sacrament. It will be noticed that Dr. McGarvey does not venture to claim Catholic authority for his view. That cannot be done in face of the fact that the whole of the Eastern Church allows re-marriage after divorce under certain circumstances, and that the Western Church has been divided on the subject. The most he ventures to claim is that it is "the faith in regard to Christian marriage handed down to (us) by the Church of England." But can that be so positively asserted in the face of such authorities as Bishops Philpotts of Exeter, Lightfoot of Durham, Wordsworth and King of Lincoln, Stubbs of Oxford, Dr. Pusey, Canon Bright, and a host of others who held the contrary view? These are authorities one would suppose Dr. McGarvey would reverence. Note the exact words of Dr. Pusey, as given in an able article on this subject by the late Hall Harrison. He wrote when he was eighty-four years old, confirming what he had written when he was forty-two, in his notes on Tertullian: "I always say, if asked, my own opinion is that the innocent party in the ancient Church was allowed to marry."

Of course the Prayer Book says that marriage *should* not be broken but by death, but it does not follow that it *cannot* be. Human life should be inviolable, but the crime of murder destroys it. So the crime of adultery destroys marriage. The essence of marriage is consent. It is that which makes it a sacrament and grace conferring. If that, and mutual love, be wanting, the maintainance of the bond becomes sacrilegious. If one party has been guilty of infidelity but the other party is

willing to forgive and still consents, its sacramental character can be renewed. But if there is no penitence and return on the one side, or possibility of forgiveness on the other, and especially if the legal bond has been severed and one of the parties entered into another legal connection from which there is no possibility of return to the first, to what purpose is the other one to be held—if it was the party sinned against—by a bond that can never be re-formed?

Is there anything sacramental in such a legalistic idea of the marriage bond?

And is it kindly and just in Dr. McGarvey to imply, as he does by his use of inverted commas over the words "innocent party," that there can be no such thing as the sundering of the marriage tie except collusion, by faults on both sides, and representing the party marrying again, as "*availing* himself or herself of the opportunity of release afforded by the sin of the other party"? As well might he speak of a woman whose husband had been murdered *availing* herself of the release afforded by that crime, of marrying again.

This subject is too vital and involves the highest welfare of too many souls, and there is too great divergence of view in regard to it in the Church, to be discussed in such terms, and to have that view which seems to many to be the mind of Christ and of the larger number of Christian people, stigmatized as an "adulterous union" and "mortal sin."

Philadelphia, Oct. 8, 1907. G. WOOLSEY HODGE.

A LETTER FROM AFRICA.

To the Editor of The Living Church:

THOUGH both "Missionary Correspondence" and "Candidates for Holy Orders" subjects are closed for the present, will you kindly make an exception for this letter from Africa? Readers of THE LIVING CHURCH cannot fail but be interested in it, and if its message reaches the heart of some faithful disciple anxious to help in His work, truly it will not have been published in vain.

The message is sent in His Name to all; may it awaken in all the longing to help.

"What a splendid surprise those large parcels of books were! I can't tell you how excited we were when the boy came staggering along with a large sack and rolled them out on the floor. They are really splendid books. I daresay you thought them rather a motley collection for a missionary to need, but we really have to turn our hands to anything, and such books will be of great assistance. I do most sincerely thank you for such a splendid gift, and am rather glad, in a sense, that I have not to thank you personally, for I am sure I should not know what to say.

"I was glad to see your letter in THE LIVING CHURCH as to sending of letters and papers to missionaries. I can assure you it does a lot of good. Perhaps some day everything *seems* to have gone wrong; the girls won't learn nor the boys attend to their work, when along comes a bright, cheery letter from an unknown—and the blues soon depart. There is a peculiar charm in receiving letters from those whom one has never seen—it instils such a spirit of unity. I hope your letter will have a ready and generous response.

"I notice that in THE LIVING CHURCH you have a good deal in the correspondence columns (as we have in England) regarding the scarcity of candidates for holy orders. I don't for a moment believe that there is *any* scarcity. I know for a fact, young men who are slowly eating their hearts out. God is calling them to His service, but the lack of means for the necessary education holds them back. What an awful thing!

"I myself have been praying that God would open the way for me to be received into His ministry. I have prayed about it for six years, and I still trust Him. The Bishop gave me permission to study; but I soon found that if I did so here, it would mean neglected mission work a great deal. It is almost impossible to study in a large and noisy station. Sacred study is a serious business, and requires much prayer, time, and retirement. I shall still trust and pray that God will put it into the heart of one of His followers to provide me with an educational course some day.

"Our poor little Church at St. Andrew's is in a bad way; having done good service, it is now almost at an end. Having only a grass roof, the rats have got in badly; one particularly bold one runs up and down the retable when I am holding service, eats up the candles, and runs off with the flowers, usually upsetting the vases. It is sorely distressing, and I shall be so glad if, some day, we can manage a real corrugated iron building.

"We had the joy of receiving a boy to the catechumenate last Sunday; a bright, cheery chap named Machina Tembe. I know I have no need to ask you to remember him in prayer. He is now on his trial and will next receive Holy Baptism. The exams are taking place this week, and some of the younger boys' papers are so funny. They find it most difficult to believe that the sun does not really rise and set, because they 'can see it.' They really think that on this point the *abafundisi* are 'getting at them.'

"I have just got over my poisoned thumb and now have a very painful ulcer on the right hand, which makes writing a slow (and disgraceful-looking) business. I am told these sores ought to be valued by me at £1 each, as it is the fever coming out. I hope it is.

"With prayers and all Christian regards,

"Yours faithfully in His service,

"A. G. C."

MARIE J. BOIS.

THE STUDY OF MISSIONS.

To the Editor of The Living Church:

UNUSUALLY good opportunities for instruction in methods of mission study, and particularly in the text book method of teaching missions, are to be afforded this fall in the form of missionary institutes at the place and on the dates stated below:

New York City	Oct. 21 to 24	Brooklyn, N. Y.	Oct. 17 to 19
Chicago, Ill.	Oct. 15 to 18	Newark, N. J.	Nov. 11 to 13
Detroit, Mich.	Nov. 4 to 6	Kansas City, Mo.	Oct. 21 to 23
Richmond, Va.	Nov. 19 to 21	Nashville, Tenn.	Dec. 3 to 5
Toronto, Can.	Nov. 7 to 9	Montreal, Can.	Oct. 7 to 9

I feel sure that your many subscribers, living in the neighborhood of these cities, will be glad to know of this and of the fact that I shall be glad to correspond with any of them in regard to these institutes and, later, to assist those organizing mission study classes with material specially prepared in this office. Yours sincerely,

EVERETT P. SMITH,

New York, Oct. 8, 1907. *Educational Secretary.*

COULD USE TRACTS.

To the Editor of The Living Church:

IN my work as general missionary of Southern Illinois I could use with advantage tracts and other literature regarding the Church if I could have it. I write this with the hope that some one will read it and be moved to send me some good Churchly tracts and literature which I can use. Tracts on Baptism, Confirmation, the Apostolic Ministry, the Holy Eucharist are especially needed. We have one town in Southern Illinois of 1,000 white people in which there is no Church, and no religious service is held, except such as a Congregational layman holds. There is no Church building in the place. There is another place or two or three hundred people in which there are no religious services and no building. These places are mining towns and there may be more, for I have not as yet gone over the entire field. Yours truly,

McLeansboro, Ill., October 11, 1907. W. M. PURCE.

HOME STUDY OF HOLY SCRIPTURE.

To the Editor of The Living Church:

IN a recent issue of your paper I was much pleased to notice a letter in reference to the "Society for the Home Study of Holy Scripture and Church History." The work of this society is very dear to my heart, and I should like to add another word to the timely letter of your correspondent. It was my great privilege to be connected with the society for ten years; eight as student, and two as correspondent; and with every year of the work I found it not only an ever increasing mental stimulus, but also a wonderful spiritual help. No one can go through the course of Church History without being a more enthusiastic and loyal Churchwoman; nor through the Holy Scripture course without a deeper reverence for and more fervent faith in the verities of God's Holy Word "as this Church hath received the same."

It has been my experience to find that the busiest women make the most earnest students, and that they find in their work a tremendous uplift in going through the common round and the daily task of busy lives.

In these days of laxity and doubt we need intelligent Church women to train and guide those young souls who may be committed to their care; there could be no greater help possible than in taking up this most valuable and delightful work.

St. Thomas' Rectory, AGNES S. MILLER.

White Marsh, Pa., October 13, 1907.

LITERARY

RELIGIOUS.

Gloria Christi. An Outline Study of Missions and Social Progress. By Anna Robertson Brown Lindsay, Ph.D. New York: The Macmillan Co., 1907.

This small but comprehensive book is intended, as the author states in the preface, "to give a brief survey of five or six forms of progressive social work being carried on in missionary lands by the Christian Church of to-day, and to note their impress on the non-Christian world." It is the seventh volume in the series issued by the Central Committee on the United Study of Missions and aims at a summing up of the marvellous progress made in non-Christian lands through the inworking of the Gospel of Jesus Christ. Not alone through the preaching of this Gospel, but through its *practice*, by means of educational, medical, and industrial effort, have come a great upheaval of ancient superstition and a revolution in social, moral, and religious ideals. The chapters bear the headings of Evangelistic, Educational, Medical, Industrial, and Philanthropic Missions, and missions contributing to other forms of social progress. It deals with the history, development, and present condition and influence of typical work under each of these heads, bringing together in small space an immense amount of information, besides supplying a full and valuable bibliography. Facts of great interest are scattered throughout the volume, and the inference is plain and encouraging. The writer gives abundant grounds for the optimism and stimulates the courage and zeal of willing but uninformed and therefore hesitating Christians.

Jesus Christ and the Civilization of To-day. The Ethical Teaching of Jesus Considered in its bearings on the Foundations of Modern Culture. By Joseph Alexander Leighton, Ph.D., Professor of Philosophy and Psychology in Hobart College. New York: The Macmillan Co., 1907. Price, $1.50 net.

"The aim of the present work," says Dr. Leighton, "is twofold. It seeks to discover the fundamental ethical needs of contemporary life, to determine by what principles of conduct the spiritual character of man may be best preserved and developed. And it seeks to determine the bearings of Jesus' ethical teaching on the spiritual life of to-day."

In our Lord's teaching of mutual service as the essence of discipleship and in His own example we find the fullest expression of the spiritual as well as the material interdependence of men, and only by the application of those principles to the problems of our age can those problems be solved.

The book is at once thoughtful, reverent, and suggestive, and is a fine expression of the best religious thought of to-day in its effort to apply the leaves of the tree of Christ to the healing of the nations.

The Gothic Quest. By Ralph Adams Cram, F.A.I.A., F.R.G.S. New York: The Baker & Taylor Co.

It would be well if every clergyman would read this inspiring book, a series of essays on Gothic art and kindred ecclesiastical subjects, by Mr. Cram; who, with all the fulness of his experience as artist, architect, and Christian, pleads for truth and beauty in all that pertains to the worship of God. All who read these essays cannot but receive an uplift towards truth and right, towards that idealism which appreciates the importance of correct taste and proper form in all the outward manifestation of the inner spirit of Christian faith and worship.

The Sign of the Cross in the Western Liturgies. By the Rev. Ernest Beresford-Cooke. Alcuin Club Tract VII. New York: Longmans, Green & Co.

Alcuin, who gives his name to the Alcuin Club, represents in his own character the spirit which pervades the association organized in his name. His life extended from the year 735 to 804. He was educated at York, England, settled on the Continent under the protection of Charlemagne, and was renowned for the extent and variety of his attainments in theology, history, rhetoric, and dialectics. It is the privilege of the Alcuin Club to continue that spirit, and to work in the same extended manner.

In this Tract VII. we have a learned and exhaustive dissertation on the Sign of the Cross, in the Western liturgies, where and how it should be used, and how often. Especial emphasis is laid upon the ancient usage at the prayer "*Unde et Memores*," which Durandus speaks of as well established in his day, and thus describes: "*Sacerdos igitur hoc repraesentans, dicendo tam beatae passionis, manus in modum crucis extendit, ut habitu corporis, manumque Christi extensionem in cruce repraesentet*," etc. In our American rite the place for such action would be at the words, "Wherefore, O Lord and heavenly Father," to the end of the Oblation. Such action has already a place among us, being an instructive act of reverence and devotion.

I DIED THIS YEAR THOUGH STILL I GLIMPSE THE SUN.

I died this year though still I glimpse the sun;
For watching month by month lives frail and old
Dwindle and dim and lapse into the cold,
With neither joy nor sorrow to have done,
I too have come to think the thoughts of one
Whom no ties bind and no regrets can hold,
Who has felt the ultimate change, and so must fold
Hands void of haste and feet forgot to run.
Yet Death rends not in twain the veil of things;
So, Lazarus-like, I watch the sunlight fall
On children at their play, breathe deep the spring's
Shy incenses, and hear the thrushes call.
Finding them every one—hearts, petals, wings—
Curious, lovely, immaterial.

—Elizabeth Kemper Adams, in *The Atlantic.*

NICHOLAS FERRAR.

By Eugenia Blain.

AMONG the names recalled with respect and honor in connection with the Jamestown anniversary, none is more worthy of reverence than that of Nicholas Ferrar.

He lived in England in the early seventeenth century, a period of transition. There was great divergence of belief, and political parties were reared on the variations of creed. Between them there existed a bitter antagonism; toleration, even as a glimmering idea, the shadowy outline of a thought, not having as yet entered into the minds of men. Firmly fixed in his own opinion, every one recognized a moral obligation to bring others to the same way of thinking, and force was esteemed a justifiable as well as an effective missionary agency.

Many still clung to the ancient faith. It was difficult to induce ignorant people to pray in the vernacular. They persisted in using forms of words originally Latin, but so corrupted as to be unrecognizable and utterly devoid of meaning. Yet it was dangerous openly to profess Romanism, because of the stringent laws against Popery enacted at the time of the Reformation and never repealed, and the violent hatred with which it was regarded. Nevertheless, at Court, Romanism was the fashion. The queen was of that religion and many priests of that communion followed her to England. Her private chapel was thronged and conversions among the court ladies were of frequent occurrence. Elsewhere, Latin masses were said in garrets, at midnight, before small companies of worshippers who rode from far to be present, by priests who never appeared in the light of day. Concealed in hidden chambers, they emerged only under cover of darkness; or, if they mingled with the world, they pursued secular callings and their true vocation remained unknown.

Also in secret did the sect of Puritans hold their conventicles. Among the established clergy were many who adhered to the doctrines of Calvin. In consequence of undue zeal in advocating them, three hundred of these ardent propagandists had been evicted from their parishes.

In the Church of England, the services were without form and void. There was frequently no sermon, the priest often officiated without a surplice, the Holy Communion was received either sitting or standing and the Communion table was a favorite depository for hats. Church edifices were neglected and falling into ruins. After the brief recitation of prayers on Sunday morning the congregations eagerly dispersed, to spend the remainder of the holy day in games and merry-making. There was, however, an increasing number of those who deplored the general laxity and who favored a higher ceremonial and stricter discipline.

In the general confusion that prevailed, many became bewildered and knew not what to believe, while others disguised their real views and attached themselves wherever self-interest dictated, changing their creed with the veering of the political weather-vane.

Charles had long favored more reverent observances, and no sooner was he seated on the throne than he undertook a renovation of ritual. Archbishop Laud was made Primate of England, and under his guidance a uniform ceremonial was prescribed by the State, which none might venture to disregard. It was extremely unpopular. The return to Catholic usages created a general panic, and discussions concerning points of ritual were as acrid, if not as open, as in more recent times.

Nicholas Ferrar was thoroughly in sympathy with the new school, of which the Archbishop and Bishop Andrewes were leaders. He had been reared in a godly family by a mother who was herself a pattern of holy living, and had been excep-

tionally devout in his childhood. When confirmed, a little fellow only six years old, he managed to secure the Bishop's blessing twice by approaching among the first and then returning unnoticed at the end. When only eight, he spent a whole night in prayer and received a response so manifest that it remained an inspiration through his entire life. As a student at Cambridge, he was noted for his austerities. Of a delicate constitution and subject to frequent attacks of ague, he was finally compelled to withdraw before taking his degree, and the years following were devoted to travel on the continent in the endeavor to regain his health. He did not however remit his studies or his religious duties, but took the opportunity to make a careful examination of the claims of the Roman Church.

The name of Ferrar must ever awaken a feeling of interest among Americans by reason of the fact that it is closely associated with the beginning of colonization in this country. The father of Nicholas Ferrar was one of the founders of the Virginia Company, and the regular weekly meetings were held in the parlor of his great London house. When young Nicholas returned from his wanderings abroad in 1618, he plunged at once, with characteristic energy, into the labors of the Company, which appealed to him specially, since it was by no means a purely mercenary scheme, but had for a prominent object the conversion of the "infidel" Indians, as is plainly shown by the words of the charter. A chaplain accompanied the first party of settlers, and their initial act on reaching solid ground after four months tossing on the tempestuous seas of a winter, was to receive Holy Communion. The little group of huts which gave them shelter and which they styled Jamestown, in honor of their sovereign, surrounded a tiny church standing in the midst. Nicholas Ferrar ultimately became treasurer of the Company and general manager of its affairs, and grievous was his disappointment when, through the intrigues of political opponents, it came to an untimely end.

He had been elected to the Commons, and had made a brilliant entrance there, but fair as was the promise of the future, it held no attractions for one who drew his inspiration from the most exalted ideals. He formed the plan of coming to America on a mission to the Indians. This was, however, rendered impossible by the death of his father and the burden of exacting responsibilities, among which was the care of an aged mother, that rested upon him in consequence. The complete surrender he desired to make could only be effected in one way. He determined to withdraw from the world and give himself entirely to religion. An estate sufficiently remote for the abode of a religious recluse was found at Little Gidding, having a manor house large enough to accommodate the relatives who chose to share his solitude and a little church close at hand. Nearly all his family, a numerous company, followed him thither. There were nearly twenty young people and children in the house. Several tutors were employed; rooms were reserved for homeless widows; there was a dispensary for the benefit of the neighboring poor, and an infirmary for ailing ones.

The example of Nicholas Ferrar proved a potent factor in shaping the career of George Herbert, who in his youth was but little inclined to holy living. Having captured with ease the highest university honors and received subsequent promotion at court, the ambition of the poet soared to still loftier heights. To relinquish the distinctions he loved so well and take holy orders, involved a tremendous sacrifice; but he was amply repaid by the happiness which awaited him in his new vocation. For his "exceeding dear brother Ferrar" he ever retained a warm affection, and to him he bequeathed the manuscript of his religious poems, "to be disposed of as he saw fit."

At Little Gidding the worship of God was the paramount employment, and all else was made subservient to this object of primary importance. There was no social visiting, the house was furnished with severe simplicity, the living was of the plainest description; adults ate nothing until mid-day. The hour for rising was four in summer and five in winter. After private devotions in their several oratories, the family assembled for the recitation of the psalter, which was committed to memory. At seven, ten, and five, every one, including the tutors and servants, went in procession to church for matins, litany, and evensong. Selections from the psalms were appointed for every hour in the day and an all-night watch was kept by two of the family alternately. Nicholas Ferrar himself rose at one o'clock to spend the rest of the night in prayer and meditation. The little boys often begged the privilege of sharing his vigil, and were occasionally permitted to do so. A favorite nephew, young Nicholas Ferrar, followed in the footsteps of his uncle and subsequently made a translation of the New Testament in twenty-four languages. Constant occupation was the rule of the household. The children had their lessons, and all alike studied music, the services being largely musical. The young women, who wore habits of grey or black and who were known as the "Nuns of Gidding," supervised the housekeeping, attended to the wants of the neighboring poor and learned book-binding and the fine penmanship used in copying manuscripts. But the most important of their labors consisted in preparing harmonies of the life of our Lord, made by cutting paragraphs from the Gospels and pasting them in a large volume to form a continuous narrative. So skilful was the execution of these marvellous books that the lines of union were scarcely discernible.

King Charles, hearing rumors concerning them, desired that one be sent for his inspection. It was returned, full of his own marginal notes, with the request that he might have a similar copy for his private use. A volume was accordingly prepared and bound in velvet, richly gilt, and was offered by Nicholas Ferrar in person. The king then asked for a harmony of Kings and Chronicles. Both of these books are now preserved in the British Museum.

Charles paid several visits to the house of the Ferrars, travelling in state with a brilliant retinue. Once again he came, in circumstances how sadly different, riding through the darkness of the night with a single companion, a wanderer seeking refuge from the violence of enemies.

Many other guests presented themselves at Little Gidding, for the fame of this unique establishment had spread far and wide; some impelled by idle curiosity, since the most contradictory gossip was afloat in regard to the practice there, but the larger number in order to gain a temporary respite from turbulent conditions elsewhere and to find spiritual refreshment in its rare devotional life. The little church had been greatly beautified. The chancel window contained a striking representation of our Lord; silken tapestry covered the altar, which was brilliant with many lights, and the whole place was rendered fair and sweet with abundance of flowers. A neighboring priest officiated on Sunday to celebrate the Eucharist. It has always been a matter of speculation why Nicholas Ferrar himself refused to advance beyond the diaconate, since his talents would have given him much favor as a preacher and the scope of his influence would have been thus greatly enlarged.

Prolonged austerities had destroyed the vitality of a naturally fragile body, and Nicholas Ferrar died and was buried close to the little church. Young Nicholas soon followed. John Ferrar, a brother, then became the head of the family, and its peaceful routine of devotion and labor continued unaltered. But other changes were occurring. Puritan soldiers attacked the house, whose occupants, having been warned in time, had fortunately escaped, and with fanatical zeal, wrought a complete work of destruction within. The children were grown and had gone forth to their places in the world. The young women were married, save two whose lives were dedicated to religion. It was but a remnant who returned to their ruined home. Some little ones of a second generation were added to the family, but the numbers continued to dwindle. Those who remained, finally departed to find dwelling places elsewhere, and Little Gidding passed into the hands of strangers.

THE FLOWERS' BED-TIME.

The growing things were tired of their toil,
And laid themselves down to rest;
Then Mother Nature gathered them all
Close to her great loving breast.

She stroked and fondled each nodding head
And sleepy songs sweetly sung,
Then tucked them warmly and snugly in bed,
And snow-quilts over them flung.

The wind its lullaby music played
Above their feathery bed;
While snow fairies dreamland pictures made
For each little sleepy head.

Martha E. Bingham.

Our comforts, when traced back, are seen to have been obtained by the hunger and cold and homelessness of numerous benefactors, whose works remain, though their names have disappeared.—*Henderson.*

Church Kalendar.

Oct. 6—Nineteenth Sunday after Trinity.
" 13—Twentieth Sunday after Trinity.
" 18—Friday. St. Luke Evangelist. Fast.
" 20—Twenty-first Sunday after Trinity.
" 27—Twenty-second Sunday after Trinity.
" 28—Monday. SS. Simon and Jude.

Personal Mention.

THE Rev. U. B. BOWDEN of Natchez, Miss., has accepted the rectorship of Grace Church, Cuero, Texas, and has entered upon his new work.

THE Rev. ORLANDO BRIDGMAN has returned from abroad and taken temporary residence in his former field of labor, Mechanicsburg, Pa.

THE Rev. NORMAN H. BURNHAM has taken temporary charge of the Church of the Prince of Peace, Gettysburg, Pa.

THE Rev. W. D. CHRISTIAN has resigned the rectorship of the church at Hallettsville, Texas.

THE Rev. CHARLES E. CRAGG, rector of Trinity Church, Northport, L. I., N. Y., has been called to St. Mark's Church, Lewistown, Pa.

THE Rev. NELSON P. DAME has resigned the rectorship of St. Augustine's, Croton-on-Hudson, N. Y., and the Rev. J. Otis Ward has been elected to the vacancy.

THE Rev. WILFRED H. DEAN has resigned the rectorship of St. James' Church, Glastonbury, Conn., by reason of the infirmities of age, and will reside at Windsor, Conn.

BEGINNING with October 20th, the Rev. HENRY L. DAWSON of Algoma, Wis., will have charge of St. Peter's Church, Canton Ill., and other missions in the diocese of Quincy.

THE Rev. JOHN H. EGAR, D.D., has removed from Plainfield, N. J., to the diocese of Central New York. His address is 7 The Olbiston, Utica, N. Y.

THE address of the Rev. W. C. EMHARDT is changed from Germantown, Pa., to Newtown, Bucks County, Pa.

THE Rev. EUGENE A. HEIM, who has been curate of St. Mary's Church, Baltimore, Md., for the last two years, has been called to the rectorship to succeed the Rev. F. Ward Denys, who has resigned on account of his health.

THE Rev. W. F. B. JACKSON has returned from Europe, and may be addressed at 22 Cushing Street, Providence, R. I.

THE Rev. A. W. KIERULFF has accepted a call on the staff of Calvary Church, New York City. His address is 175 9th Avenue, New York.

THE Rev. JOHN D. LA MOTHE of Washington, D. C., has entered upon his new work as rector of St. Paul's Church, New Orleans, La.

THE Rev. LOUIS A. LANPHER, at one time of the staff of clergy at the Church of St. Mary the Virgin in New York City, and more recently connected with a parish in Ottawa, Canada, has taken up his residence in Boston to enter upon the work of hospital visitation. He will be associated with the staff of clergy at the Church of the Advent, and will make his home in Brookline.

THE Rev. W. P. LAW has given up missionary work in Montana and accepted a call to the rectorship of Gethsemane Church, Appleton, Minn., where he may be addressed after November 1st.

THE Rev. GILBERT A. OTTMANN has become rector of St. Luke's Church, Lincoln, Neb., and would be pleased to have sent to him the names and addresses of Churchmen and women attending the University of Nebraska.

THE Rev. ERNEST A. RICH is in charge of the Church of the Transfiguration, Blue Ridge Summit, and Calvary Church, Beartown, Pa.

THE Rev. EDWIN G. RICHARDSON has resigned St. John's Church, Bellefonte, Pa., to take effect November 1st, and will travel abroad.

THE address of the Rev. WILLIAM E. TOLL is 563 Orchard Street, Chicago, Ill., and not 503, as erroneously stated last week.

THE Rev. ARTHUR J. WATSON, late of Galeton and Westfield, Pa., has been called to St. John's Church, Huntingdon, Pa.

THE Rev. LUTHER G. WILLIAMS has resigned the rectorship of Christ Church, New Bern, N. C., to take effect December 31st.

DIED.

SECKEL.—Entered into rest, on Tuesday, October 8, 1907, at the residence of her sister, Mrs. A. A. Clay, Rasselas, Elk county, Pa., SALLY, daughter of the late John and Sarah Ann SECKEL of Riverton, N. J., and for more than fifty years a faithful communicant of Christ Church, Riverton.

"In the communion of the Catholic Church, in the confidence of a certain faith."

MEMORIALS.

GEORGE HILL SQUIRES.

WHEREAS, Our Heavenly Father has been pleased to take unto Himself our brother and esteemed fellow-worker, GEORGE HILL SQUIRES, who was born in Troy, N. Y., on the Feast of St. Michael and All Angels, September 29, 1843, and died on the same day, of the year 1907. He served as a member of the vestry of St. Luke's parish for nearly twenty-eight years, being elected to that office first on April 14, 1879, and serving faithfully in that capacity to the present day, with the exception of three years spent in another part of the state. He was elected treasurer of the parish on April 14, 1892, and only resigned last Easter, on account of failing health. Several times he has been St. Luke's representative at the Diocesan Councils, and in many other ways, too numerous to mention, has he labored for the upbuilding of God's Church. Therefore be it

Resolved, That we express our regret (although inadequately) at the loss of his counsel and fellowship to us individually, to the vestry as a whole, to the parish of which he was so faithful a member, and to the community in which he lived as a noble and public-spirited citizen. We pray our Heavenly Father, that in His Presence our brother may rest in peace, and that light perpetual may shine upon him. And further be it

Resolved, That this tribute to his life and work be inscribed as a permanent memorial of him, in the records of this parish; and that copies be made of the same for publication in the city and Church papers, and that a copy be sent to his family, with the heartfelt sympathy of the rector, churchwardens, and vestrymen of St. Luke's parish.

(Signed) ALBERT B. WHITCOMBE, *Rector.*
S. C. EELLS, *Senior Warden.*
A. H. TILLSON, *Junior Warden.*
THOMAS YOUNG,
C. H. KEELER,
T. W. FULLER,
C. E. CHANDLER,
S. H. BETHEA,
E. C. PARSONS, *Vestrymen.*
O. B. DODGE, *Clerk.*

Dixon, Ill., October 8, 1907.

JOSEPHINE P. WHARTON.

WHARTON.—At Moylan, Pa., on the seventh day of October, JOSEPHINE P. WHARTON.

Thus passed from earth to the rest of Paradise one to whose loveable character it is a privilege to bear tribute. Of Josephine P. Wharton naught can be recalled save that for which those whom she has left behind are truly and devoutly grateful. Possessed of a disposition most gentle and kindly, of religious feeling most strong and fervent, and of a faith most childlike and implicit, she lived her life as one who "walked with God," and at the last was ready to hear and obey the call, "come up higher."

Her death occurred but one year and a few added days after the passing hence of her devoted and loved husband—a year in which the refining process of sorrow added the finishing touches to her character and made it meet for its translation to the sphere where the faithful departed enjoy perpetual rest and felicity.

By a provision impressively fitting, her body was laid to rest amidst like surroundings and with the singing of hymns breathing the selfsame spirit of Christian hope and trust as those which were used at her husband's burial a year before. "They were sweet and lovely in their lives, and in their death they were not divided."

"Father, in Thy gracious keeping,
Leave we here thy servant sleeping."

OFFICIAL.

The fiftieth anniversary of the parish of the Ascension, Chicago, will be commemorated Thursday, November 7th. Solemn Mass at ten-thirty o'clock. Any of the Reverend clergy who desire seats at this service, or admission to the luncheon afterwards, are requested to send their names before November 1st to Mr. GEORGE A. RANNEY, 395 La Salle Avenue.

GIRLS' FRIENDLY SOCIETY IN AMERICA. 1907.

The annual meeting of the G. F. S. A. will take place in Baltimore, Md., on October 21, 22, 23, 24, and 25, 1907.

There will be a service with meditations at Christ Church on Monday, October 21, at 7:30 P. M.

The celebration of the Holy Communion, corporate, will be at 8 A. M., at St. Paul's Church, on Tuesday, October 22nd.

Associates and Churchwomen are cordially invited to attend these services and meetings.

EVE ALEXANDER,
General Secretary, G. F. S. A.
October, 1907.

RETREAT.

At St. John Baptist House, 233 East 17th Street, New York, a Retreat for Associates and other ladies will be held October 23d-27th. Conductor, Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee. Apply to the assistant Superior.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

WANTED—A young, unmarried, Catholic priest, to fill the position of curate in a city parish. Stipend, $1,000 per annum. Only willing and energetic men need apply. The position is no sinecure. Address: "LIVE PARISH," care of LIVING CHURCH, Milwaukee, Wis.

CURATE wanted in New York City; unmarried, good Sunday School worker and able to interest children; live in parish house. Full Catholic ritual. RECTOR, P. O. Box 1820, New York.

POSITIONS WANTED.

CHURCHWOMAN wants a position as managing housekeeper in institution or private house. Has had long experience. Unquestionable reference as to ability. Address: HOUSEKEEPER, 2415 6th Street, North, Minneapolis, Minn.

ACTIVE RECTOR of large Southern city parish desires for wife's health to move to cooler climate. He is young, cultured, healthful; excellent Churchman; aggressive, energetic, experienced worker; strong, forceful preacher and efficient executive along all lines of Church work. Address: D.D., care THE LIVING CHURCH, Milwaukee.

PARISH AND CHURCH.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

ORGANS.—If you desire an Organ for church, school, or home, write to HINNERS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

UNLEAVENED BREAD.

COMMUNION BREADS and Scored Sheets. Circular on application. Address: MISS A. G. BLOOMER, Montrose, N. Y.

COMMUNION WAFERS (round). ST. EDMUND'S GUILD, 891 Richard St., Milwaukee.

HEALTH RESORT.

THE PENNOYER SANITARIUM has been a constant advertiser in THE LIVING CHURCH since its organization, its patrons embracing the names of many of the distinguished Bishops, clergy and laity of the Church. Conducted upon strictly ethical lines, provided with the comforts and luxuries of first class hotels (with the added safety of experienced medical care and good nursing). The Pennoyer is commended as an ideal resort for those needing rest or recreation. Reference: THE YOUNG CHURCHMAN Co. Address: PENNOYER SANITARIUM, Kenosha, Wis.

JAMESTOWN EXPOSITION.

[THE LIVING CHURCH inserts ads. under this heading, for those only who name one of our clergy as reference.]

MISS F. W. GRIFFITH, 283 North Park Ave., Norfolk, Va. Rooms, $1.00 each. Breakfast, 50 cents. Engage rooms in advance. One block from street car. Bell 'Phone 3957.

MISCELLANEOUS.

ST. JOHN'S GUILD, Farmington, New Mexico, is prepared to furnish genuine Navajo blankets and silverware—proceeds to go towards erection of church building. Address: MRS. E. K. HILL.

CHRISTIAN YEAR CALENDAR FOR 1908. Festivals marked in red. Low price for localizing. Single copy, 10 cents. Church Printers, ANCHOR PRESS, Waterville, Conn.

TOO MUCH IS TO BE SAID in favor of THE ALASKAN CHURCHMAN to be contained in an advertisement. Better see it for yourself. Bishop Rowe is most anxious for a wide circulation. Yearly subscription, one dollar. To all those subscribing before November, will be given a picture of Bishop Rowe, suitable for framing. Send money order, check, or currency. THE ALASKAN CHURCHMAN, Fairbanks, Alaska.

UNUSUAL OPPORTUNITY for Parish Societies to raise $40. Write now. ANCHOR PRESS, Waterville, Conn.

APPEALS.

ARCHDEACONRY OF THE BLUE RIDGE. DIOCESE OF VIRGINIA.

Work among the Mountain poor whites,
Ven. F. W. Neve, Archdeacon, Ivy, Va.

Who will support a mission school for a year ($175), or for a month ($25)?

Who will support the hospital for a day ($3.00), or for a month ($90.00)?

Who will support a clergyman, or a deaconess, or a trained nurse?

Representatives of the work will be at the General Convention to give all desired information.

NOTICES.

Occasionally one still hears that ancient myth, "It costs a dollar to send a dollar to the mission field."

Last year

THE BOARD OF MISSIONS

as the Church's executive body for missionary management, spent to administer the world-wide enterprise, six and two-tenths per cent. of the amount of money passing through its treasury.

Leaflet No. 912 tells the story. It is free for the asking.

A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.
GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—$1.00 a year.

THE GENERAL CONVENTION'S GENERAL CLERGY RELIEF FUND.

A work that touches very deeply the heart of every Churchman.

The pension and relief of old, sick, and disabled clergy and their widows and orphans.

With small salaries, in time of need, many are in sore straits.

It is the duty of all Churchmen to remember this cause, even if they do no other, by an annual gift or offering.

All offerings applied; the royalty on the Hymnal pays expenses.

Benefits unforfeitable. No dues or fees or requirements as to residence or seats in Convention to cause ineligibility.

The only National and Official society. The only society to which all Bishops and clergy and widows and orphans in all dioceses can apply with a certainty that no requirement or limitation will shut out help.

Sixty-three out of eighty dioceses and missionary jurisdictions depend entirely upon the General Clergy Relief Fund for Pension and Relief.

There is great need of more money to help more adequately. We can give to a list of between 500 and 550 only from $200 to $500 per annum.

We do not need more machinery, nor intermediary societies, nor auxiliaries, but contributors PARTICIPATING in the simple plan of annual offerings.

The Trustees are in direct contact, without any middle agencies, with all contributors, and receive their offerings directly, putting them into immediate use and returning thanks and a statement of needs at once to those interested.

TRUSTEES:—The Rt. Rev. O. W. Whitaker, D.D., LL.D., President; The Rt. Rev. Chauncey B. Brewster, D.D., Vice-President; The Rev. Morgan Dix, D.D., the Rev. Reese F. Alsop, D.D., Mr. George Wharton Pepper, Mr. Elihu Chauncey, Secretary; Mr. George C. Thomas, Treasurer.

ADDRESS ALL COMMUNICATIONS to Rev. ALFRED J. P. MCCLURE, Assistant Treasurer and Financial Agent, The Church House, Twelfth and Walnut Streets, Philadelphia.

THE LIVING CHURCH

may be purchased, week by week, at the following places:

NEW YORK:
E. S. Gorham, 251 Fourth Avenue.
Thos. Whittaker, 2 Bible House.
R. W. Crothers, 246 Fourth Avenue.
M. J. Whaley, 430 Fifth Avenue.
Brentano's, Union Square.

BOSTON:
Old Corner Bookstore, 27 Bromfield Street.

PHILADELPHIA:
Geo. W. Jacobs & Co., 1216 Walnut Street.

WASHINGTON:
Wm. Ballantyne & Sons, 428 7th St., N. W.
Woodward & Lothrop.

BALTIMORE:
Church Book Store, 317 N. Charles Street, with Lycett Stationers.

RICHMOND, VA.:
Basement of St. Paul's Church—Miss Gilberta S. Whittle.
Richmond News Co.

ROCHESTER:
Scranton, Wetmore & Co.

CHICAGO:
LIVING CHURCH branch office, 153 La Salle St.
A. C. McClurg & Co., 215 Wabash Avenue.
Church of the Epiphany, Ashland Blvd. and Adams Street.

MILWAUKEE:
The Young Churchman Co., 412 Milwaukee St.

OMAHA:
A. S. Singleton, 1428 N. 22nd Street.

WINNIPEG:
H. Godfree, 78 Colony Street.

LONDON:
G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.

It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

FOR YOUNG CHILDREN.

Mother's Home Talks with Her Little Ones, Bible stories for young children, by the late Rev. J. P. T. Ingraham, D.D., is the best book of its kind to read to children and to give them the early needed instruction. It covers both the Old and New Testament and is well illustrated. Its sale has been large, but new openings for such a book are constantly occurring, and this is highly commended. Price, postpaid, 55 cents. Published by THE YOUNG CHURCHMAN Co., Milwaukee, Wis.

BOOKS RECEIVED.

THOMAS Y. CROWELL & CO. New York.

The Tragedie of Romeo and Juliet. By William Shakespeare. First Folio Edition. Price, cloth, 75 cents; limp leather, $1.00.

From Grena Green to Land's End. A Literary Journey in England. By Katharine Lee Bates, Professor of English Literature in Wellesley College. With Illustrations from Photographs by Katharine Coman. Price, $2.00 net.

LOTHROP, LEE & SHEPARD CO. Boston.

The Randy Books. *Randy's Prince.* By Amy Brooks, author of *The Randy Books, Dorothy Dainty Series, A Jolly Cat Tale.* With Illustrations by the author. Price, $1.00.

Marion's Vacation. By Nina Rhoades, author of *The Little Girl Next Door, Only Dollie, Winifred's Neighbors,* etc. Illustrated by Bertha G. Davidson. Price, $1.25.

Gayle Langford. Being the Romance of a Tory Belle and a Patriot Captain. By Harold Morton Kramer, author of *Hearts and the Cross.* Illustrated by H. C. Edwards. Price, $1.50.

A Little Prospector. By Edith M. H. Baylor. Illustrated from Photographs. Price, $1.00.

The Great Year. By Albertus T. Dudley, author of *Following the Ball, Making the Nine, In the Line, etc.* Illustrated by Charles Copeland. Price, $1.25.

Love Is the Sum of It All. A Plantation Romance. By George Cary Eggleston, author of *Dorothy South, A Carolina Cavalier, Evelyn Byrd,* etc. Illustrated by Hermann Heyer. Price, $1.50.

CHARLES SCRIBNER'S SONS. New York.

The Crested Seas. By James Brendan Connolly, author of *Out of Gloucester, The Seiners,* etc. With Illustrations. Price, $1.50.

The Virgin Birth of Christ. Being Lectures Delivered Under the Auspices of the Bible Teachers' Training School, New York, April, 1907, by James Orr, M.A., D.D., Professor of Apologetics and Systematic Theology in the United Free Church College, Glasgow. With Appendix Giving Opinions of Living Scholars. Price, $1.50 net.

HOUGHTON, MIFFLIN & CO. Boston.

The Princess Pourquoi. By Margaret Sherwood. Illustrated. Price, $1.50 net.

THE UNIVERSITY OF CHICAGO PRESS, Chicago.

Ancient Chronology. Part I. By Olaf A Toffteen, Ph.D., Professor of Semitic Languages and Old Testament Literature, Western Theological Seminary. Published for the Oriental Society of the Western Theological Seminary. Price, $2.50 net; $2.70 postpaid.

LITTLE, BROWN & CO. Boston.

Little Me Too. By Julia Dalrymple. Illustrated from Drawings by Sears Gallagher and from Photographs. Price, 75 cents.

Theodora. By Katharine Pyle and Laura Spencer Portor. Illustrated from Drawings by William A. McCullough. Price, $1.25.

Betty Baird's Ventures. By Anna Hamlin Weikel, author of *Betty Baird.* Illustrated by Ethel Pennewill Brown. Price, $1.50.

THE MACMILLAN COMPANY. New York.

Another Book of Verses for Children. Edited by E. V. Lucas. Illustrations by F. D. Bedford. Price, $1.50 net.

OXFORD UNIVERSITY PRESS. New York.

The Life of Christ in Recent Research. By William Sanday, D.D., LL.D., Litt.D., Lady Margaret Professor, and Canon of Christ Church, Oxford; Hon. Fellow of Exeter College; Fellow of the British Academy, Chaplain in Ordinary to the King.

AMERICAN TRACT SOCIETY. New York.

Father John; or, Ruth Webster's Quest. By Hope Daring, author of *To the Third Generation, Entering His Own,* etc. Price, $1.00.

Look Alive. Stories of Some Wide-Awake Young People. By Amos R. Wells, author of *Two-Minute Talks,* etc. Price, 75 cents.

THE CHURCH AT WORK

THE CHRISTIAN SOCIAL UNION.

At a recent meeting of the executive committee of the Christian Social Union the following new members were added to the committee by vote: Amzi W. Strong, Esq., Chicago, Ill.; Rev. J. P. Tyler, Archdeacon, Ashland, Va.; Rev. Frank Du Moulin, LL.D., Cleveland, Ohio; Rev. Dr. Endicott Peabody, Groton, Mass.; Rev. N. B. W. Gallwey, San Mateo, Cal.; Rev. Dr. George Hodges, Dean, Theological School, Cambridge, Mass.; Mr. Robert A. Wood, Boston, Mass.; Dr. E. R. L. Gould, New York; Prof. Richard T. Ely, Ph.D., Madison, Wis.; Mr. Robert H. Gardiner, Boston, Mass.

Arrangement was made also for the Rev. P. N. Waggett, S.S.J.E., Oxford, England, to address the members of this Union and their friends at a service in the Church of the Ascension, Broad Street, below South, on Sunday, October 13th.

PRESENTATION OF PECTORAL CROSS TO BISHOP GRAVES OF LARAMIE.

Prior to leaving for the General Convention, Bishop Graves (of Laramie) was presented by Archdeacon Cope, in the name of the clergy, with a pectoral cross. The presentation was made in graceful words, which recalled the services of the Bishop since "seventeen years ago the cross of the jurisdiction of the Platte was laid upon [his] heart and shoulders."

"As we hand you this cross," he said, "we fully appreciate the trying crosses which you and those associated with you have borne. We believe that the foundations have been laid, and that upon them now may be built up a glorious superstructure through the uplifting of Christ by the Church's witness and teaching."

In his response, the Bishop said: "The cross of difficulty and labor that I have borne, you have borne with me, as we have stood shoulder to shoulder in this great work."

TRIED TO QUELL A MOB.

The revolting story of the storming of the jail and lynching of a negro criminal at Cumberland, Md., on the early morning of the first Sunday in October, was generally published throughout the country. It is learned now that the rector of Emmanuel Church in that city, the Rev. William C. Hicks, made an earnest effort to deter the mob in their work, though, as the event proved, a futile effort. Mr. Hicks, who resides within a square of the jail and who had heard the tumult, appeared upon the scene, and mounting the steps of the jail, implored those within the sound of his voice to respect the laws of God and man. He continued his plea for possibly ten minutes, but while it elicited no outspoken protest from the mob, the determination to kill the negro was accentuated rather than diminished.

Mr. Hicks' sermon at the succeeding midday service of the same day was on the text, "Be ye angry and sin not," in the course of which he vigorously condemned the lynching.

ONLY MOULD IN THE CORNERSTONE

When St. John's Church, Hartford, Conn., was removed a few months since, to make room for the extension of the Wadsworth Athenæum, the box taken from the cornerstone was carefully preserved. It was recently opened and found to contain a mass of mould, in which nothing could be distinguished. St. John's was erected sixty-six years ago.

ANNIVERSARY IN TROY, N. Y.

On Saturday, September 21st, there was inaugurated a celebration of the seventy-first anniversary of Christ Church, Troy (the Rev. H. W. Little, rector), continuing one week—a celebration which will undoubtedly be long memorable in its annals.

The organization of this parish dates from May, 1836, when a Sunday school was opened by some members of St. Paul's congregation. The institution rapidly grew and in the fall the increase was from 22 to 170 scholars in attendance. From that day to this Christ Church has been one of the leading churches in the city, having among its rectors strong men and always active and

REV. H. W. LITTLE.

willing workers. The church to-day is foremost in every good work and under the popular leadership of its present rector is rapidly making progress.

Services were held and sermons preached throughout the week by the visiting clergymen. Bishop Nelson, Coadjutor of Albany, Bishop Partridge of Kyoto, Japan, and Bishop Knight of Cuba were among the preachers. Bishop Nelson's sermon was general, thoughtful, and strong, and was much enjoyed. It goes without saying that Bishops Knight and Partridge made earnest pleas for the great work in which they are engaged. Among the other preachers, Dean Talbot of the Cathedral made an eloquent plea for the "Spiritual Education of the Young"; Rev. Mr. Freeman discoursed eloquently on "Domestic Missions; the Rev. Dr. Hegeman on "The Reunion of the Churches"; Canon Schleuter on "Sacramental Life of the Church"; the Rev. Dr. Sill on "Fishers of Men"; the Rev. O. S. Newell on "The Mission of the Church to the World." Last, but surely not least, the Rev. Dr. Enos preached an historical and reminiscent sermon, which was very much enjoyed.

RELIGION OR BASEBALL?

There was a brief and somewhat amusing contest near Ft. McHenry, Baltimore, quite recently, when an open-air service conducted by the Rev. Edward H. Earle, acting chaplain of the Fort, assisted by the Rev. J. G. Murray, general missionary of Maryland, was well under way, and immediately opposite, across the driveway, a baseball game distracted the attention of those who had been drawn to the service. Assisting the clergy were members of the choir of the Chapel of the Redemption, Baltimore. Before the strange contest had proceeded long, Captain Vance, the officer of the day, proceeded to the baseball field and ordered the game stopped for the present. Most of the soldiers and onlookers thereupon joined the audience about the clergy.

This open-air preaching at Fort McHenry is the first outcome of the plan suggested by Bishop Paret, which has been heretofore noticed in these columns.

GIFT AT SCHENECTADY, N. Y.

St. Paul's mission, Schenectady, N. Y., in the diocese of Albany (Rev. Harry A. Barrett, in charge), has received the gift of a handsome Communion service from Mrs. A. W. Swatting, who was left a widow about two years ago with six children, the youngest a few months old. Mrs. Swatting took up her husband's former work in the General Electric Co., and has since maintained her family in that way. The mission has purchased a lot valued at $1,500, which is half paid for, and upon which they hope to build a church and rectory. They are hoping for outside contributions to help them in their difficult work.

IMPROVEMENTS IN ALBANY PARISH.

St. Paul's parish, Albany, has lately been subjected to marked improvements. On Sunday, October 6th, there was unveiled a tablet in memory of John Clemishire, a vestryman of the parish who died in 1886, and his wife, who died during the present year. The tablet was unveiled by a grandson. It is of white marble with a border of inlaid mosaic of gray and gold. The inscription plate is of cast bronze with raised polished letters against a dull black finish.

The more elaborate work that has been completed and which will be dedicated on November 12th, when the eightieth anniversary of the parish will be celebrated, includes

DR. PRICE'S
Cream Baking Powder

Made from cream of tartar derived solely from grapes, the most delicious and healthful of all fruit acids.

the rebuilding of the church organ, which has been removed from the gallery to the chancel, and has been remade into a moderate instrument with sixteen hundred pipes. A new quartered oak wainscoting and new choir stalls of the same wood are in the improved chancel. Old furniture that has been in the possession of the church for many years, and which could not now be duplicated, is also to be used. The processional and sanctuary floor is of the finest marble. In the chancel arch electric lights have been placed, and when these are turned on a handsome effect is produced. There is also a chancel window directly overhead, into which the daylight comes. At night there is an electric light there, and the effect coming through stained glass is pretty indeed.

The vestry room is also changed and improved. A quartered oak floor has been laid and the walls are to be redecorated. The choir room is most complete, being fitted with lockers. A handsome floor has also been laid in this room, which is for the exclusive use of the choir. The electric lighting of the chancel was the gift of the girls' guild. The altar guild has pledged $1,000 to pay for the marble flooring and oak wainscoting.

The rector of the parish is the Rev. R. H. Brooks. It is under his auspices that these changes have been made.

DETROIT CHURCH REBUILDING.

EFFORTS are being made to hasten the rebuilding of St. Andrew's Church, Detroit (Rev. John Mockridge, rector), so that it may be able to accommodate the diocesan convention next month. The church was destroyed by fire in Holy Week last, and is now being rebuilt.

MEMORIAL WINDOWS AT FREDERICKSBURG, VA.

TWO INTERESTING memorial windows have just been placed in St. George's Church, Fredericksburg, Va. One is to the memory of the late Marshall C. Hall, who for many years was the faithful superintendent of the Sunday school. The other window is to the memory of Mary Washington, mother of General George Washington, who was a member of St. George's parish, and whose funeral took place from St. George's Church here. The work of raising funds for the latter window was undertaken by Mrs. John T. Goolrick, and the subscriptions were principally from members of the Mary Washington Monument Association and from Daughters of the American Revolution. Mrs. Goolrick was aided in her work by the Rev. Dr. R. J. McBryde, rector of the church.

LUTHERAN MINISTER CONFIRMED.

MR. THURLOW WASHBURN HULL, late a Lutheran minister at Manchester, Pa., was confirmed on the last Sunday in September. He has been appointed lay reader at Laporte and Eaglesmere, under the direction of the Archdeacon of Williamsport.

CHAPEL AT ST. JOHNLAND, L. I.

THE INTERESTING work at St. Johnland, L. I., is known to many Church people. Here care is taken of old people and children, the colony of dependents numbering no less than 250. There has just been completed a beautiful chapel, a miniature reproduction of the chapel of King's College, Cambridge, England, said to be one of the finest creations of its kind in the world. On Saturday, October 19th, this chapel, meant for use in connection with the daily devotions of the orphans, will be dedicated, the Rev. Henry Mottet and the Rev. Henry Chamberlaine, pastor and superintendent of St. Johnland, officiating. The beautiful house for orphan babies, which will be decorated with autumn flowers and leaves, in connection with which the chapel is erected, will be thrown open for inspection.

It is expected that a large party of friends will visit St. Johnland that day.

FATHER WAGGETT IN BOSTON.

THE REV. FR. WAGGETT, S.S.J.E., who came over from Cowley some weeks ago, is to preach at the Church of the Advent, Boston, and at Christ Church, Cambridge, and Fr. Field, S.S.J.E., is planning for him a special meeting for men at St. John's Church.

ARCHDEACON BRYAN WILL GO TO CANAL ZONE.

TO THE GREAT regret of his many friends, the Ven. Henry B. Bryan has accepted the post of Archdeacon of Panama and will sail for his new field about November 1st, where he will spend the winter in planning his work for the establishment of new churches and of building his house, which he expects to occupy with his family next spring. Probably no man is better fitted to undertake the work of planting the Church in the Canal Zone. He has had many years' experience in the work of Church extension on Long Island where, as Archdeacon of Queens and Nassau counties, he has started a number of missions. In no case has a mission started under his direction ever failed.

MASSACHUSETTS CATHOLIC CLUB.

THE CATHOLIC CLUB of Massachusetts held a largely attended service and meeting at the Church of the Advent on the morning of October 9th. The Rev. Frederick A. Reeve of the Church of the Ascension, Waltham, was the celebrant at the Holy Eucharist. At the business meeting several matters of importance were discussed, notably the question of marriage and divorce, which just then was being considered at the General Convention. The forthcoming annual meeting of the Clerical Council at Baltimore also was

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It is hard to believe that coffee will put a person in such a condition as it did a woman of Apple Creek, O. She tells her own story.

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"Frequently I had nervous chills and the least excitement would drive sleep away, and any little noise would upset me terribly. I was gradually getting worse until finally one time it came over me and I asked myself what's the use of being sick all the time and buying medicine so that I could indulge myself in coffee?

"So I thought I would see if I could quit drinking coffee and got some Postum to help me quit. I made it strictly according to directions and I want to tell you, that change was the greatest step in my life. It was easy to quit coffee because I had the Postum, which I now like better than the old coffee. One by one the old troubles left, until now I am in splendid health, nerves steady, heart all right and the pain all gone. Never have any more nervous chills, don't take any medicine, can do all my housework and have done a great deal beside.

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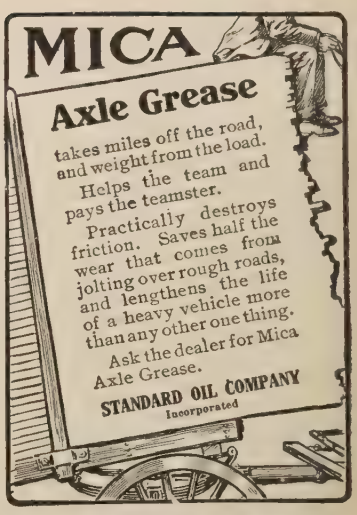
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A new and attractive edition of Dr. Frederick W. Faber's *Kindness* is at hand, daintily bound, well printed, and with the solid text broken up into suitable paragraphs. Dr. Faber's style naturally tends to short, epigrammatic sentences, and the effectiveness of his work is noticeably strengthened by this new arrangement. The little book is full of help, suggestion, and encouragement toward kindly efforts. Long a spiritual classic, it deserves new popularity in its present form.—Chicago *Record-Herald.*

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talked over, and the Rev. Charles LeV. Brine of Christ Church, Portsmouth, N. H., and the Rev. Edmund B. Young of St. Luke's Church, were appointed delegates to the meeting of the Council.

THE BISHOP OF LONDON IN BOSTON AND IN BROOKLYN.

The Bishop of London reached Boston on the morning of Tuesday, October 8th, and left the following morning. He arrived in a pelting storm which lasted until late in the afternoon. He was met at the station by the Rev. Dr. Edward Abbott, rector *emeritus* of St. James' Church, Cambridge, and driven to the latter's home in the university city, where at breakfast the distinguished guests enjoyed the society of Archdeacon Babcock and the Rev. Prescott Evarts of Christ Church, Cambridge.

At one o'clock the Bishop was the guest of President Eliot of Harvard University, and later he enjoyed a short ride to the Harvard Medical School and the Stadium. At 5 o'clock he was the guest of the faculty of the Episcopal Theological School and delivered an address at the 5:30 service in St. John's chapel. He was the guest at dinner of the Rev. Professor and Mrs. Max Kellner at their beautiful home in Berkeley Street, and in the evening he delivered an address in Sanders' Theatre before the Harvard students.

An interesting feature of this occasion was the presentation on the part of the Bishop to the University of a volume which has reposed in the Bishop of London's library these many years. It is dated July 6, 1703, and is a manuscript account of all that Nathan Prince planned to learn in Harvard University. The Bishop's address was on the work which enlists his sympathetic co-operation over in London.

He spent the night at Dr. Abbott's home. From Boston, the Bishop went to New York and on the next day he was the guest of the Brooklyn clergy.

In Brooklyn he was greeted by a congregation of more than 2,000 persons at the Church of the Holy Trinity, on Thursday morning, October 10th. Admission to the church was by ticket. The Bishop's sermon was an effective appeal for personal religion.

The service over, the clergy, of whom more than two hundred were present, adjourned to the parish, house, where they became the guests of the Junior Clerical Club, who gave a buffet luncheon in honor of the distinguished prelate. Canon William Sharpe Chase, representing Bishop Burgess, in presenting the Bishop of London, made a felicitous address and spoke of the many reasons American Churchmen had for loving and honoring their guest.

ASHEVILLE.

J. M. Horner, D.D., Miss. Bp.

Gift at Balsam.

At the chapel of the Holy Communion, in the Waynesville Associate Mission at Balsam, which was opened for worship only a few weeks ago, there was used for the first time and set apart on the Nineteenth Sunday after Trinity, a beautiful brass cross, vases, altar book, and rest, given in memory of the Rev. Allan D. Brown, LL.D., by a friend. Dr. Brown, commander of the U. S. Navy (retired), was a true son of the Republic and an ideal citizen. He was born in Batavia, N. Y., and died in Waynesville in April, 1904. His last days were spent in these mountains and it was particularly fitting that a memorial should be placed for him here on what has lately been called "The Mount of the Transfiguration." Dr. Brown served his country for over thirty years and for the last fifteen years of his life served his Church as a priest at its altar.

COLORADO.

Charles S. Olmsted, D.D., Bishop.

Rectory for Emmanuel.

A rectory is being built by Emmanuel Memorial mission, Denver (Rev. G. W. Palmer, in charge). The building is of six rooms, two stories, built of gray brick, and modern in every respect.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Two Deaths.

The widow of the Rev. John Samuel Beers died recently at her home in Waterbury. The burial was at Fairfield. So also, Mrs. Ida Kilborn Tracy, mother of the Rev. Ellsworth M. Tracy of Maplewood, N. J., died in the same city.

MILWAUKEE.

Wm. Walter Webb, D.D., Bishop.

Missionary Meeting in Racine.

On Wednesday evening, October 9th, at St. Luke's, Racine (Rev. W. G. Blossom, rector), under the auspices of the Woman's Auxiliary, was held a most enthusiastic missionary service. The Rev. John White of Delavan gave a most interesting lantern talk on the work of the Church in Alaska. Speeches were made by Mrs. Herrick, President of the St. Luke's branch of the Woman's Auxiliary, and by the Rev. Walter G. Blossom. An offering was taken for Archdeacon Stuck's work among the Esquimaux.

MISSOURI.

D. S. Tuttle, D.D., LL.D., Bishop.

St. Louis Notes.

The Rev. Stephen H. Green, of Bar Harbor, Maine, for many years rector of St. John's, St. Louis, preached the farewell ser-

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mon at the morning service on Sunday last. St. John's Church was recently sold and the new building will shortly be ready for use.

AT THE last Clericus, the Rev. George Lloyd, rector of the Church of the Good Shepherd, read a paper on that paragraph in the Apostles' Creed, "He descended into Hell." Much interesting and valuable discussion followed.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Famous Organ at Old St. John's — Cornerstone Laid in Frankford—Accident to Rev. William R. Scott—Philadelphia Notes.

AT OLD ST. JOHN'S CHURCH, Northern Liberties (Rev. O. S. Michael, rector), the famous old organ has been newly rebuilt and was opened with a recital on Wednesday evening, October 9th. This church dates back to 1759. In the churchyard lie buried the Hessians killed in the battle of Germantown in 1777. The organ now rebuilt was brought from England in the eighteenth century and cost $4,500, which was then a remarkable outlay for the purpose. As now rebuilt it is a modern instrument.

THE CORNER-STONE of the new church now being constructed for St. Mark's parish, Frankford, was laid on Sunday afternoon, September 29th, the Feast of St. Michael and All Angels, an immense congregation being present. The rector of the church, the Rev. J. B. Harding, was in charge of the services and was assisted by Mr. Robert Pilling, warden of the church. After the laying of the corner-stone a large tablet on the front of the church in the main gable was unveiled, bearing this inscription: "St. Mark's Church —1832-1907. Built by the Free Will Offering of a United Parish to the Glory of God and the Abiding Memory of Many of His Faithful People. Peace be Within Thy Walls." The church, when finished, will be 70 feet wide by 160 feet in depth, with a seating capacity of 1,000, and is to cost $125,000.

THE REV. WM. REESE SCOTT, rector of Christ Church, Media, met with a serious and painful accident recently, while in Philadelphia. He was passing near the Columbia Ball Park at the close of the game, when a wild rush was made by the throng for the trolley cars. Mr. Scott was knocked to the sidewalk, and in falling struck his knee heavily against the sidewalk, causing a fracture of the knee-cap, which necessitated his being taken to the University Hospital, where he has since been confined.

THE DEATH and burial occurred last week of Mrs. Elizabeth Lowrie, the mother of the Rev. Walter Lowrie, rector of St. Paul's Church, Rome, Italy. Mrs. Lowrie was the widow of the Rev. Samuel Lowrie, a noted Presbyterian clergyman.

THE COMMUNITY and Church lost a distinguished and valued member in the death, on the eve of the Feast of St. Michael and All Angels, of Mr. Clayton Totterall McMichael, assistant to Provost Harrison, of the University of Pennsylvania. Mr. McMichael was an active worker in St. Stephen's Church, where the burial was held on Tuesday, October 1st.

MR. ALBERT E. NORMAN, General Secretary of the Brotherhood of St. Andrew in England, met and addressed about fifty representative Philadelphia Brotherhood men at the rooms of the Church Club on Thursday evening, October 3d, giving an account of his work in England and impressions of what he had seen in America.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Woman's Auxiliary — Cornerstone at Bennington.

THE TWENTY-EIGHTH ANNUAL meeting of the Woman's Auxiliary of the diocese was held in St. Luke's Church, St. Albans, on Tuesday and Wednesday, September 24 and 25. The opening service was Evensong on Tuesday evening, said by the rector of the parish, the Rev. S. H. Watkins. The sermon was preached by the Rt. Rev. F. R. Graves, D.D., Bishop of Shanghai, based on I Cor. iii. 9, and dealt with the influence of Christianity on the whole life of China, social as well as moral. On Wednesday morning there were two celebrations of the Holy Communion. The following officers were elected for the ensuing year: Miss C. R. Wheeler, of Burlington, President; Mrs. Hutchinson, of Enosburgh Falls, Secretary of Junior work; Miss Katharine Williams of Bellows Falls, Corresponding Secretary; Mrs. F. D. Whitney of Northfield, Recording Secretary. At the afternoon session addresses were made by Miss Jackson on Spanish work in Porto Rico, and by Bishop Graves on the work of the Rev. R. Wilson, Vermont's missioner in China. A special missionary meeting was held in the evening when the chief speaker was Bishop Griswold of Salina. The congregations at all the services were large. About sixty delegates were present and the special offerings amounted to $66. The sum of $1,380 was appropriated for various objects for the ensuing year.

ON ST. MICHAEL'S and All Angels' Day, the corner stone of St. Peter's Church, Bennington, was laid by the Bishop. Although rain interfered with the program somewhat, the Bishop giving his address in the chapel instead of at the corner stone, the day was one of great rejoicing for the congregation, and for a large number of the villagers who have been interested in the new building.

The new church is to stand upon the same place occupied by the old one, built in 1837. The material used is a gray limestone which comes from a quarry near by. The architecture is early English. The building will cost when completed about $30,000. The Rev. Philip Schuyler is rector of the parish.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.
J. N. MCCORMICK, D.D., Bp. Coadj.

The Episcopal Residence—Notes.

WHEN Bishop McCormick was consecrated in February, 1906, it was felt that a new episcopal residence should be secured for him and his family. The residence which has long been occupied by Bishop Gillespie is not sufficiently modern and convenient for an episcopal home in these times. This was the general talk of the diocese at the time; but as efforts were then being made for an increase in the episcopal endowment fund, no effort could well be made to this end. Now active plans are under way to carry out this

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diocesan need. Subscriptions are being asked for in Grand Rapids, and a canvas will be generally made in the diocese to obtain funds either to purchase a suitable home or to erect one. A circular letter is now being sent to prominent Church people, asking for pledges. Bishop Gillespie will of course occupy the present episcopal residence on Fountain Street during his lifetime, after which, according to the present plan, this residence will be offered for sale.

The Rev. Charles Donahue has been rector of St. Paul's Church, Grand Rapids, for eight years, and on Sunday, October 6th, he held anniversary services, which were largely attended by his devoted people and others. On the evening following, a largely attended reception was held by the parishioners in his honor at the parish house. Mr. Donahue has two mission Sunday schools in connection with his parish work, both of which are in a flourishing condition and doing much for a Churchly growth in remote quarters of the city.

The Rev. J. H. Feringa, who was for some years a clergyman of the Dutch Reformed synod and was recently confirmed in St. Paul's, Muskegon, has now been appointed as lay reader to assist the rector of this parish and to take such other services in the diocese as he may be asked to conduct by Bishop Gillespie.

The new Dean of St. Mark's pro-Cathedral, Grand Rapids, has begun his work and the prospects are bright for a vigorous Church growth in this oldest parish of the diocese. The filling of this position is an especial source of satisfaction to Bishop McCormick, as he has felt it his duty to remain most of the time in the see city since last March, when the vacancy occurred, to care for the spiritual welfare of the congregation and to see that regular services were provided.

In addition to the improvements recently mentioned in connection with Trinity Church, Marshall (Rev. Frederick Hewitt, rector), the entire interior is now being renovated. Delays having occurred in installing the new memorial organ, the congregation improved this opportunity to raise more funds and put the church in a perfect condition for the opening services in the church. This will probably be about November 1st, according to present promises.

CANADA.

Fredericton Synod—Notes of the Dioceses.

Diocese of Fredericton.

The diocesan synod recently held was the first at which the Bishop Coadjutor presided, and in his address he made feeling reference to the continued illness of Bishop Kingdon, the diocesan, and the Synod sent their greetings to him and received an affectionate letter in reply.

The Bishop Coadjutor told the state of the field and its difficulties. Missionary salaries are too small and the Church ought to have become self-sustaining forty years ago, instead of depending so largely upon the mother country. He spoke largely against depending on picnics for Church maintenance. There is no incentive to independence, missions having the same rights in Synod as self-supporting parishes, and neither the Bishop nor the Board of Missions had any voice in the appointments of their clergy. It was not right that a married man after long service in the ministry should receive no more salary than a newly ordained minister. He regretted that so few churches are open for week-day services, and observed that only the most extraordinary circumstances could justify keeping the churches closed during the week. He contrasted the existing Cathedral with the

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A School for Girls under the care of the Sisters of St. Mary. The Twenty-fourth year will open September 27, 1907. References: Rt. Rev. Theodore N. Morrison, D.D., Davenport; Rt. Rev. C. P. Anderson, D.D., Chicago; J. J. Richardson, Esq., Davenport; Simon Cassady, Des Moines, Ia. Address The Mother Superior.

KEMPER HALL, Kenosha, Wis.

A School for Girls under the care of the Sisters of St. Mary. The thirty-eighth year will open September 25, 1907. References: Rt. Rev. W. W. Webb, D.D., Milwaukee; Rt. Rev. C. P. Anderson, D.D., Chicago; Charles F. Hibbard, Esq., Milwaukee; David B. Lyman, Esq., Chicago. Address The Mother Superior.

Cathedral ideal, asking for assistance from the diocese at large. Speaking of the movement for Church unity he said the Anglican Church was not prepared for union when that involved the necessity of giving up the episcopal ordination of its ministers. The Anglican Church here cannot take action of itself. Union is not an empty dream. The bitterness and prejudices are passing away.

There was an evening missionary meeting at which the Bishop Coadjutor presided and the speakers were the Bishop of Nova Scotia and Archdeacon Newnham. Next day was given to the business of the Synod, which was largely routine. The Board of Education recommended the purchase of Rothesay Boys' School at a cost of $30,000, it being explained by the secretary of the Board that the real estate alone was worth $58,000 and had cost more than that. The plan would be to abandon the school at Fredericton and concentrate upon the new one. The Board was authorized to make the purchase. Some rearrangement of missions was made.

Diocese of Montreal.

THE OPENING meeting for the season of the diocesan board of the Woman's Auxiliary was held, October 3rd, in St. George's Church, as the repairs on the interior of the Cathedral were still unfinished. There was a celebration of Holy Communion, with sermon by the Rev. J. Paterson Smyth, rector of St. George's. The business meeting was held afterwards in St. George's schoolroom. One matter brought forward was that life members should not in future designate the object to which their fees should be devoted. The feeling of the meeting was against the change however, and a vote to that effect was carried.—THE VESTRY of St. George's Church have decided on having the Church in future open for private prayer throughout the day, and there is to be daily evensong at 5:30. THE REV. H. P. PLUMPTRE has decided not to accept the living in England, rendered vacant by the death of his brother, but to remain as assistant at St. George's.—THE Archbishop of Rupert's Land was in Montreal, October 2nd, and officiated at the marriage of Miss Baker.

Diocese of New Westminster.

THE MISSION chapel recently built in the parish of Holy Trinity, Vancouver, has been named St. Mark's.—THE CHURCH at Eburne has been totally destroyed by fire.

Diocese of Toronto.

IT IS EXPECTED that the beautiful new Church of St. Mary Magdalene, Toronto, will be opened after Christmas. A conditional gift of $3,000 has recently been made to the building fund.—ONE OF THE subjects for discussion at the approaching conference of the Archdeaconry of Peterborough, at Cobourg, in the end of October, is "The object or objects of the Church of England as expressed in her history." It is expected that a good number of lay delegates will be present at the conference.

Diocese of Niagara.

THE half yearly meeting of the central board of the Woman's Auxiliary of Canada, will be held this year in Hamilton, in October.—AT THE induction service of the Rev. L. W. B. Broughall, the new rector of Oakville, the sermon was preached by the Rev. Canon Welsh, rector of St. James' Church, Toronto.

Diocese of Calgary.

AT THE ordination held in Calgary in September, by Bishop Pirkham, his staff, carried by his chaplain, Archdeacon Webb, was used for the first time in the pro-cathedral.—MISSION WORK, both among the whites and the Indians, has received a great impetus of late, and new missions are being opened.

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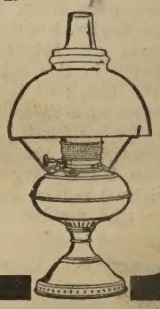

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